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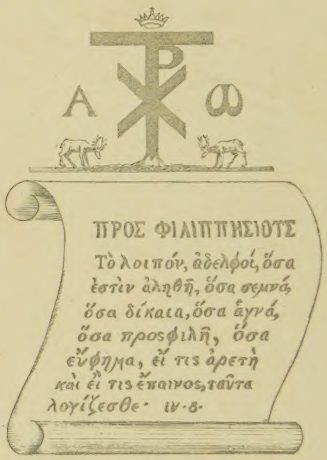

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Fac-simile of the conclusion of the MS.

M. Ita facito, mi fili, neqꝫ dubita quin ~~studijorum~~ vti hanc mē-
tā voluntatēqꝫ deō duce fuscepisti, ita studijorum
tui, conatusqꝫ pij, eventum, et exitum, quem
optas, atqꝫ expectas. idest optimum, felicissi-
mumqꝫ reperturus sis, atqꝫ habiturus.

FINIS

Approbat / Matthews Cantuar

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August 1916

CATECHISMUS,

SIVE

PRIMA INSTITUTIO

DISCIPLINAQUE

PIETATIS CHRISTIANAE

LATINE EXPLICATA.

AUCTORE

ALEXANDRO NOWELL.

Qui simul eloquio linguam formare Latino,
Et vera mentem Religione cupis,
Hic liber, atque labor votum dabit unus utrumque;
Commoda sic uno bina labore feres.

EDITIO NOVA SUBINDE EMENDATA.

OXONII:

E TYPOGRAPHEO ACADEMICO.

MDCCCXLIV.

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PREFACE.

ALEXANDER NOWELL was born at Read, a township of the parish of Whalley in Lancashire. The date of his birth does not seem to be exactly ascertained. Fuller fixes it in 1510[a]; Whitaker in 1506[b]; and Archdeacon Churton in the close of 1507 or commencement of 1508[c].

He was admitted of Brasenose College when thirteen years of age, but did not take his first degree till May 29, 1536, although for some time previous to this he had read lectures on logic in the college[d]. He proceeded M.A. June 1540, having been elected Fellow[e] in the interval between his two degrees in Arts.

It is not known at what time or from whose hands he received ordination. His license to preach was not given till 1553[f]. In 1543 he was appointed Head

[a] Worthies of England, (Lancashire, p. 115.) fol. 1662.

[b] History of Whalley, p. 460.

[c] Life of Nowell, page 4. Strype speaks of him as 'twenty years old, anno 1541 or 1542;' but this is utterly at variance with his own account of Nowell's age at his death, a few lines above, which would make his statement agree substantially with that of Fuller. Wood also places his birth in 1511. Athen. Oxon. i. col. 716. ed. Bliss.

[d] Strype, Annals, I. i. 307.

[e] Churton, p. 8.

[f] Strype, Memorials, II. ii. p. 277. Churton says in 1550.

Master of Westminster School[g], and in 1551 collated to a prebendal stall there[h]. He was returned to the first parliament of Queen Mary for West Looe in Cornwall, but never took his seat, it being decided that his right to vote in Convocation incapacitated him[i].

Shortly after this, he narrowly escaped falling into the hands of Bishop Bonner,[k] and left the country. He resided first at Strasbourg, where he had for his

[g] Carlisle's Endowed Grammar Schools, ii. 114. Wood says, 'He taught school at 'Westminster,' Ath. Oxon. I. col. 716. and to this the Editor of the Biographia Britannica refers as authority for his vague statement, 'He kept a school 'at Westminster.' When he was master of Westminster school, he brought in the reading of Terence. Strype, Annals, I. i. p. 307.

[h] Strype, Mem. II. ii. p. 267.

[i] Commons' Journals. *Veneris*, 13°. Octob. 1553. 'It 'is declared by the Commissioners, that *Alex. Nowell*, 'being Prebendary in *Westminster*, and thereby *having* '*voice* in the Convocation-house, cannot be a member 'of this House; and so agreed 'by the House; and the 'Queen's Writ to be directed 'for another burgess in that 'place.' Burnet, Hist. of the Reformation, ii. 253. says, 'it 'was reported that he, being *re-* '*presented* in the Convocation-house, could not be a member 'of that house.' According to Strype, the exclusion of Nowell and two others was held by some to make the Parliament void. Life of Cranmer, i. p. 457. Nowell's case is quoted as a precedent in the resolution upon that of a minister elected for Morpeth. See Commons' Journals, *Jovis*, 8°. Februarii, 1620. Dr. John Owen was elected, and for a short time sat, as burgess for the University in 1654. at which time he was Vice-Chancellor, and D. D. Wood. Ath. Oxon. iv. col. 99. ed. Bliss. Mr. Hallam thinks that, down to the Reformation, the Clergy had a right to be elected to Parliament. Middle Ages, iii. 113. note †.

[k] 'It happened in the first 'of Queen Mary he was fishing 'upon the Thames, an exercise 'in which he much delighted,

companions Sandys, Poynet, Grindal[l], Cheke, and others, and afterwards at Frankfort, where not even his temper and discretion sufficed to mediate effectually in the unhappy divisions about Discipline and Ceremonies which arose among the protestant refugees[m].

He was the first of the exiles who returned to England upon the accession of Elizabeth[n], (Nov. 17, 1558.)

On the 22nd of July in the next year he was appointed one of the Commissioners for Ecclesiastical matters, in the dioceses of Oxford, Lincoln, Peterborough, and Litchfield[o]; and on the 21st of December he preached at Lambeth on the consecration of Grindal, Cox, Sandys, and Merrick, to the sees of London, Ely, Worcester, and Bangor[p].

On the following new year's day (1560) Grindal, mindful of his companion in banishment, made Nowell, who was already his Chaplain, Archdeacon of Middlesex[q]. On the 3rd of February he was

' insomuch that his picture kept ' in Brazen-nose College, is ' drawn with his lines, hooks, ' and other tackling lying in a ' round on one hand, and his ' angles of several sorts on the ' other. But whilst Nowell was ' catching of fishes, Bonner was ' catching of Nowell; and, un- ' derstanding who he was, de- ' signed him to the shambles, ' whither he had certainly gone, ' had not Mr. Francis Bowyer, ' then merchant, afterwards ' sheriffe of London, safely con- ' veyed him beyond the seas.' Fuller.

[l] Strype, Mem. III. i. 232.

[m] Strype, Mem. III. i. 405.

[n] Biographia Britannica.

[o] Strype, Annals, I. i. 247.

[p] Churton, Life of Nowell, p. 47. Strype, Life of Parker, i. 126. Life of Grindal, p. 49. Churton writes Merrick. Strype has in the former place Meyrick, in the latter Meric.

[q] Strype, Life of Grindal, p. 56.

presented by Archbishop Parker to the rectory of Saltwood with the chapelry of Hythe in the county of Kent; and on the 14th of the same month to a stall at Canterbury[r]. Both these preferments he resigned within the year; and in the following year he retired from a stall at Westminster to which he had been nominated when the monastery became for a second time a Collegiate Church.

On the 27th of November he was elected Dean of St. Paul's, on the special recommendation of the Queen, which was conveyed in terms highly complimentary, as appears from the following expressions concerning him in her letter to the Chapter—"As 'well for his godly zeal and special good learning, 'and other singular gifts and virtues, we thought 'good to commend him unto you, as one whom we, 'of a singular good will and hearty affection towards 'that church, would have preferred unto the dean-'ery thereof[s].'

Towards the close of 1561 he was collated by Grindal to the rectory of Gt. Hadham in Hertfordshire[t]; and in December he was recommended by Parker and Grindal for the Provostship of Eton[u].

January 13, in the following year, he was chosen Prolocutor of the lower house of Convocation[v].

In 1564 he bore an active and conspicuous part in

[r] Churton, p. 47.

[s] Strype, Life of Grindal, p. 56. Annals, I. i. 306.

[t] Churton's Life, p. 77.

[u] The Archbishop concludes a letter to Cecil: 'But that, if 'the Queen would have a 'married minister, none com-'parable to Mr. Nowell.' And Grindal places him the first of fourteen whom, at the Secretary's request, he named as fit for the office. Strype, Life of Parker, i. 209.

[v] Strype, Life of Parker, i. 241. Annals, I. i. 473.

the efforts made to settle the controversy about the use of the Ecclesiastical Habits; and the statement of his views, which Archbishop Parker entitled *Mr. Nowel's Pacification*, may be seen in Strype[w].

In 1572 he endowed a free school at Middleton in his native county, and for the benefit of those educated there, founded thirteen Scholarships[x] in Brasenose.

July 28, 1587, he was nominated in the new Charter of the college in Manchester one of the first four Fellows[y].

August 20, 1588, he was chosen to preach the sermon on occasion of the public thanksgiving for the defeat of the Spanish Armada[z].

In 1589 he resigned the living of Hadham, and was made Canon of Windsor.

August 22, 1595, when on the verge of ninety, he was elected Principal of Brasenose; and on the first of October he was created D.D. with precedence over all the Doctors in the University, 'not only 'out of regard to his age, but likewise to his dignity 'in the Church[a].'

[w] Life of Abp. Parker, i. p. 344. Compare the request to the synod, which Nowell signed, Annals, I. i. 501. and the Six Articles concerning Rites and Ceremonies, for which he voted, ibid. 504.

[x] 'He appointed thirteen 'students there where himself 'was admitted at thirteen years 'old, and studied there thirteen 'years.' Strype, Ann. I. i. 307. See Hearne's strictures on Camden's account of this benefaction, in the Preface to Annales Rerum Angl. regn. Eliz. p. cxliii.

[y] Churton, p. 255.

[z] Strype, Annals, III. ii. 27. Churton, p. 293.

[a] Churton, p. 235. from Wood, Ath. Oxon. He is styled S. Theol. P. by Strype, Annals, I. i. 247. under the

1602, Feb. 13, *like as a shock of corn cometh in in his season*, he died, aged ninety-five, the last survivor of the fathers of the English Reformation. *His eye was not dim;* and he was blessed with the full possession of memory and all his faculties to the very last[b].

The character of Dean Nowell must have stood extremely high among his contemporaries in every respect. Even at this distance of time we can see that the blessing which belongs to the peacemakers, must have rested largely upon him. It was not only in professional controversy that his wisdom and gentleness displayed themselves. Well known as an 'especial silencer of contentions and lawsuits[c],' he seems never to have been entangled in litigation himself, unless to assert the cause of the orphan and oppressed[d], or to protect the infant interests of his own charitable foundations[e].

His high repute as a patron of literature is sufficiently established by the fact that the patient diligence of Archdeacon Churton enabled him to trace no fewer than twelve different works which were dedicated to the Dean, written on various subjects, and published at distant periods of his life.

He was requested to draw up statutes for the free school at Tunbridge[f], and to revise those of the grammar school at Bangor[g]. And when Archbishop

year 1559. He resigned the Principalship in the following December.

[b] See the Inscription beneath his portrait in Brasenose, or Churton's Life, p. 366.

[c] Life of Nowell by Lupton, quoted by Churton, p. 232.

[d] Churton, p. 308.

[e] Ibid. p. 420.

[f] Ibid. p. 107.

[g] Ibid. p. 109.

Parker founded a school at Rochdale in Lancashire, Alexander Nowell was one of three persons who at his request gave the sanction of their names to the endowment [h].

He was the friend chosen to attend Roger Ascham on his death-bed[i], and to preach the sermon at his funeral. For many years he was the almoner of Mildred Cecil, the wife of Lord Burghley[k]; and the numerous cases in which he was called upon to act as executor and guardian[l], and to direct the application of charitable donations and bequests[m], bear testimony to his high character for sound judgment and severe integrity.

His kind and Christian spirit needs no other testimony than his cordial and active intercession on behalf of Papist and Puritan alike when suffering for conscience sake[n].

Beside his Catechisms, Dean Nowell published,

Redman's[o] Last Judgment of several points of Religion in Controversy. **1551.**

A Homily subjoined to a form of Prayer set forth on occasion of the Plague in London. **1563**[p]. This

[h] Churton, p. 110. Strype, Life of Parker, i. 363. ii. 486. Churton follows Strype in the former of these places, and writes Rachdale. In the latter, Strype has Rochdale.

[i] Grant, de Vita et Obitu Rog. Aschami Oratio, p. 28, 29.

[k] Churton, p. 301.

[l] Churton, pp. 150, 355.

[m] Ibid. pp. 266, 343.

[n] Ibid. pp. 283, 374.

[o] Master of Trinity College, Cambridge, employed in compiling the Book of Common Prayer. Strype, Memorials, II. i. 527.

[p] Nowell also assisted in preparing the Form of Prayer to be used on that occasion. Strype, Life of Parker, i. 261. Life of Grindal, pp. 104—107. 8°.

may be seen in the course of the occasional Services, in the Remains of Abp. Grindal published by the Parker Society, p. 96.

A Reproof of a book, entitled a Proof of certain Articles in Religion denied by Master Jewel, set forth by Thomas Dorman, B.D. London, 1565. 4°.

Reproof of Mr. Dorman's Proof continued, with a Defence of the chief authority of Princes, as well in causes ecclesiastical as civil, within their dominions, by Mr. Dorman maliciously impugned. London, 1566. 4°.

Confutation as well of Mr. Dorman's last book entitled a Defence, &c., as also of Mr. Saunders' Causes of Transubstantiation. London, 1567. 4°.

A true Report of the Disputation, or rather private Conference had in the Tower of London with Edmund Campion[q], the Jesuit, Aug. 15, 1581. London, 1583. 4°.

The Larger Catechism was prepared at the suggestion of Cecil[r], and was intended not only for the use of Schools[s], but also to serve as a standing summary of the doctrines of the Church of England[t]. Such a work, it was hoped, would silence an objection which was commonly urged by the Papists, particularly abroad, 'that the Protestants had no princi-'ples[u];' 'that nothing touching Religion was with

[q] So Strype and Churton. Fuller, in his Church History, and the Biographia Britannica, have Campian. So also in Whitaker's Works, vol. i. the name appears Campianus.

[r] Strype, Annals, i. 525.

[s] Ibid. i. 474, 522.

[t] Ibid. i. 525. Life of Parker, ii. 17.

[u] Ibid. Life of Parker, i. 403.

'any authority or consent of any number of the 'learned here set forth, but that a few private per- 'sons taught and writ their opinions without any 'authority at all[v].'

The time, at which the Catechism was drawn up, cannot be exactly ascertained[w]. It must have been before the opening of the session of Convocation in 1562, in the course of which the Thirty-nine Articles were compiled and agreed upon; for in one paper, in which the heads of business to be transacted by that Synod are noted, it is spoken of 'as well nigh 'finished by the industry of the Dean of Paule's[x].' in another, as 'already done, and wanting only view- 'ing[y].' On being submitted to the Lower House, it was so carefully examined and corrected, that 'it 'was by them unanimously approved and allowed 'as their own book and owned doctrine[z].' In the course of the twenty-second session it was presented to the Upper House[a] by the author in his capacity of Prolocutor, attended by Sampson, Dean of Christ-Church, and Day, Provost of Eton[b]. The Bishops of Salisbury, Exeter, St. David's, and Litchfield[c], were

[v] Strype, Life of Grindal, p. 138.

[w] Churton, Life of Nowell, p. 165.

[x] Strype, Annals, I. i. 522.

[y] Ibid. i. 474.

[z] Ibid. Life of Parker, i. p. 403.

[a] Ibid. Annals, i. 526.

[b] The former was deprived in consequence of refusing the ecclesiastical habits, in 1565. Strype, Life of Parker, i. 368. The latter was consecrated bishop of Winchester in 1595. Ibid. Life of Whitgift, ii. 332.

[c] So Heylyn, History of the Reformation, p. 332. Burnet says; 'The considering of it 'was committed to the bishops 'of Winchester, Hereford, 'Lincoln, and Coventry.' History of the Reformation, iii. p. 303. fol.

appointed to examine the Catechism, but they seem to have contented themselves with a reiterated assurance from the Lower House that they had unanimously approved of the book[d]. After receiving some additions it was presented a second time to the Upper House, but, like the Book of Discipline[e] tendered to them about the same time, never received their formal sanction[f]. From the paper containing notes of matters to be discussed in this Synod, it appears to have been originally designed to have Nowell's Catechism and Jewel's Apology added to the Articles of the Church in one book, authorized as containing true doctrine, and enjoined to be taught to the youth in the universities and grammar schools throughout the Realm[g].

That the alterations made in the Catechism during the time that it was before Convocation were considerable and extensive, we may gather from the expressions used by Nowell in a letter which he addressed to Cecil, June 22, 1563, which may be seen in Strype, Annals, I. i. p. 526[h]. The Dean there

[d] Heylyn, see note [c], p. xi.

[e] 'It does not appear, what 'that Book of Discipline was. 'In one of the Zurick Letters, 'as shall be told afterwards, 'it is said, That some things 'agreed to in this synod, were 'afterwards suppressed. This, I suppose, relates to that Book of Discipline. But 'whether this was the Reformation of Ecclesiastical Laws, 'prepared by Cranmer and 'others, or whether it was 'modelled in any other manner, 'cannot now be certainly 'known.' Burnet, History of the Reformation, iii. p. 304.

[f] Heylyn, see note [c], p. xi.

[g] The paper is given by Strype, Annals, I. i. p. 474. Abp. Parker noted in the margin, '*Item*, In Cathedral 'Churches and Collegiate, and 'in private houses.'

[h] The original is No. VII.

states...'whereas the copy of the Catechism, which 'he caused to be written out for his honour, came 'to the hands of the Bishops and Clergy, assem- 'bled in the late Convocation, and by reason that 'certain places were by their judgments altered, 'and that it was interlined, and somewhere blotted, 'he had caused it to be copied out again, and had 'sent it him now, not in his own name, as afore, but 'in the name of the Clergy of the Convocation, as 'their book; seeing it was by them approved and 'allowed. ******** That for his part he had 'taken pains, as well about the matter of the book, 'that it might be consonant unto the true doctrine 'of the Scriptures, as also that the style might agree 'with the purity of the Latin tongue. And that as 'the book had not misliked their judgments, whom 'he did both most allow and also reverence; so, if 'it might likewise be approved to him[i], to whose 'patrociny in his purpose he appointed it when he 'first began it, he should think his pains most 'happily bestowed.'

Heylyn and Burnet indeed seem to have considered these alterations so numerous and so important, that it could hardly be regarded any longer as Nowell's work[k]; but the minute of Convocation to the

Art. 9. Lansdowne MSS. in the British Museum. See the accompanying Facsimile.

[i] In 1566, when he published his second book against Dorman, Nowell submitted his papers to the Secretary's judgment, and did not proceed with the printing till he obtained it. Strype, Life of Grindal, 164.

[k] 'On the 3rd of March,' says Burnet, 'the Prolocutor 'brought up the Catechism; 'to which, he said, the House 'did unanimously agree...

effect that the Catechism which it was thought desirable should be set forth in Latin, was already done by the Dean of Paul's, and wanted only viewing[l]— combined with the letter just quoted, and the details which Strype has preserved respecting the work, during the interval which elapsed between the prorogation of the Convocation on the 16th of April 1562, and its publication in 1570, and the fact that the dedication bears his initials— are surely sufficient to shew that such expressions must have resulted either from carelessness or undue scepticism.

The fresh transcript of the Catechism, of which Nowell speaks in his letter to Cecil, remained in the secretary's hands for above a year, and was then returned to the author, 'with some learned man's 'notes[m].' It remained with Nowell till 1570, by which time the Horatian precept must have been ful-

'(this seems to be the Cate-'chism, drawn by Nowel, 'Dean of St. Paul's.)' Hist. Reformation, iii. 303. 'And 'there it rested for that time 'and for ever after, nothing 'being done in confirmation 'of it, as a publick doctrine, '(by whomsoever it was writ-'ten.') &c. Heylyn, History of the Reformation, p. 332.

Mr. Raikes, in his work on Clerical Education, I observe, recommends 'the Catechisms 'which go under the name of 'Nowell.' p. 177.

[l] Strype, Annals, I. i. 474.

[m] Strype, Annals, I. i. 527. In his Life of Grindal, p. 139. where the fresh transcript is not mentioned, he says that the Secretary kept it 'the longer 'in his hands, the better to 'consider it, and to consult 'with other learned men about 'it, that it might be very ex-'act before it came forth.' The delay in the printing of the Ecclesiastical Polity seems, in like manner, to have been occasioned by Hooker's MS. having been sent to Lord Burghley. See Keble's preface, page v.

filled to the letter. The two Archbishops[n] then urged its publication; and, with Cecil's express permission, the original dedication to him was altered into one addressed to the Archbishops and Bishops.

The first Edition bears the date of June 16, 1570, printed by Reginald Wolf, London, 4°. pp. 170.

It appears as if the press must have been stopped after a certain number of copies had been worked off. One, in the Bodleian Library, (4°. Q. 37. Th. BS.) as noticed by me, p. 164. does not contain any of the matter about Confirmation. A copy in the Library of Balliol College also agrees exactly with the MS. in this respect. I was, however, mistaken, when I stated that this matter was introduced for the first time in 1571. Another copy, bearing the same date, ANNO DOM. M.D.LXX. XVI. CALEND. IVL., (Tanner, 270,) does contain this matter; and the same is the case I find also with the first Edition of Norton's Translation, published in the same year, 1570. (4°. S. 104. Th.) Copies of the two impressions of the first Edition may be easily distinguished. The earlier, in addition to the omission just noticed, has a list of eight typographical errata at the end. Of less obvious points of difference the following may suffice by way of specimen. The name CHRISTVS, in the last line of page 1, is in Italics in the earlier, and in Roman letters in the later impression. The first line of page 114 in the earlier is the last of p. 113 in the later. The

[n] Grindal was translated to York May the 1st in that year. Strype's Life of Grindal, p. 239.

running title, p. 145, in the earlier, is *Infantes baptizandi. Coena Dominica:* in the later impression, *Infantes Paptizandi. Catechizatio.*

A. The second Edition was printed by Reginald Wolf. London, 1571, 4°. pp. 160. the Appendix not being paged. In the Bodleian. In this case again, I have occasionally found myself, in preparing the present Edition, obliged to speak of a twofold impression. The earlier (4°. S. 103. Th.) is dated anno Dom. M.D.LXXI. iii. Calend. Jun. The later (Linc. A. 13. 2.) bears only the year. In the former, page 75 is, by an error of the press, numbered 57. The running title of page 143, in the earlier impression, has *Infātes*, in the later *Infantes*. The position of the signature varies in almost every page. The letter A. has been employed when the two impressions exactly agree.

B. The third Edition, likewise by Wolf. London, 1572, 4°. pp. 160, as in A. A copy was lent me by the President of Magdalen College.

C. The fourth Edition, printed by Wolf. London, 1573, small 8°. pp. 663. In the King's Library in the British Museum, in the Library of Wadham College, and in that of the Rev. Dr. Bliss.

This contains the Greek Translation by William Whitaker. There is a Dedication in Greek to Cecil, and an Address to the reader in fourteen Iambic lines. In this Edition the Scripture references and Critical Appendix do not appear. The running title is reduced to a mere repetition of the title of the four parts of the Catechism. Nowell speaks of this translation as finished at the time of the publication of the First Edition; but it seems to have been detained by its author for revision and correction three years longer.

Whitaker was nephew to Nowell, and had been educated under his care and direction. He died in

1595, Master of St. John's College, and Regius Professor of Divinity in the University of Cambridge. Bellarmine, against whom and Stapleton his *Disputatio de Sacra Scriptura contra hujus temporis Papistas* was especially directed, pronounced him 'the most 'learned heretic he had ever read.' He published, in 1569, a Greek Translation of the Daily Services, Litany, Collects, Catechism, and some of the prayers from the Communion Service. He also translated into Latin Bp. Jewel's Defence of the Apology. His collected works form two volumes fol. published at Geneva, 1610.

D. The fifth Edition, printed by John Day. London, 1574, 4to. In the Bodleian. It is substantially the same as those by the same printer, marked by me E. and F. It will at once be observed that Day's editions have many variations in common from those of Wolf. It is probable that Nowell, on the death of Wolf, gave his work a fresh revision previous to the first impression by his successor.

E. The sixth Edition, printed by John Day. London, 1576, 4°. pp. 159. In the British Museum. The Questions are printed in Italics.

Strype, in his account of the publication of the Catechism, mentions an Edition of the year 1578, which I have never seen. This, and B. are indeed the only Editions, after the first, which he notices.

F. The seventh Edition, printed by John Day. London, 1580. 4°. pp. 159. In the Bodleian, and in the library of Magdalen College. The Questions in Italics.

In 1792 Bishop Randolph published the Larger Catechism in his *Enchiridion Theologicum*, vol. ii. pp. 1—248, of the first Edition, and vol. i. pp. 200—333. in 8°.

In 1795 Bishop Cleaver edited the Larger Catechism for the use of the undergraduates of Brasenose, and the Candidates for Holy Orders in the diocese of Chester.

Oxford, 8°. pp. 192. He diminished the number of the references to Scripture, and introduced a new distribution into sections by means of Roman numerals in the margin. He also added numerous notes, in which he examined and qualified some of the doctrinal statements, and recommended books to be consulted for fuller information. This Edition has the Dissertation of J. G. Vossius, *De Sacramentorum Vi et Efficacia*, subjoined. pp. 193—239.

In 1816, the Rev. W. Wilson, D. D. Vicar of St. Cross, Southampton, reprinted Bp. Cleaver's Edition for the use of the Free Grammar School of St. Bees, of which he was at that time Head Master. It was published by Richardson, London; under the Title of *Collectanea Theologica: or the Student's Manual of Divinity.* The only additional matter is Bp. Hall's *Henochismus, sive Tractatus de modo ambulandi cum Deo.*

That of the Rev. Dr. Mill, Principal of Bishop's College, Calcutta, was framed upon it. It was printed at Sibpur (Sivapurae ad Gangem,) 1825, 8°. pp. 193, of which the Catechism occupies 166. The Appendix consists of extracts from Bishop Bull, on the doctrines of Election and Final Perseverance. In this Edition, the running title and occasional marginal notes are omitted; and the Scripture references, which had been carefully revised, appear at the foot of the page as in that of Bp. Randolph°.

The first Edition of Norton's Translation, to which I have referred above, p. xv. was printed by John Day, London, 1570. Leaves 79. 4°. The matter is so arranged, 'that the English print answereth the Latine, page for 'page, throughout the whole bokes, so that any sentence

° I have myself carefully collated the references. Those inclosed in brackets do not appear in the first Edition.

'may at the first easily be found in both the bookes[p].' The Critical Appendix is omitted, and a 'Table of 'all the principall matters conteined in this Catechisme' substituted for it.

Norton's Translation was reprinted in 1571, by Day, (in the Bodleian, A. 13. I. Linc.,) and again in 1573, (also in the Bodleian, 4°. S. 103. Th.) It is given in the eighth Volume of *The Fathers of the English Church*, edited by the Rev. Legh Richmond in 1812, pp. 1—141. In this reprint, the Dedication, the running Titles, Scripture references, and Index are omitted.

Norton also translated the Middle Catechism. He executed his task greatly to the satisfaction of Nowell, as is plain from the manner in which the Dean speaks of his Translations in the Preface to the Middle Catechism. He was a barrister at law[q], and had been educated at Pembroke College, Cambridge[r]. He wrote the first three Acts of the Tragedy of Gorboduc, commonly attributed to Thomas Sackville, Earl of Dorset, and was the author of several controversial works against the Papists, among which is *The Warning against the dangerous practices of the Papists, &c.* which Strype assigns either to Sir Thomas Smith or Secretary Cecil, Annals, I. ii. p. 329, 341. He also translated Calvin's Institutes; and twenty-seven of the Psalms in the Version of Sternhold and Hopkins[s] bear the initial of his name.

The Manuscript, for the use of which I have been indebted to the kindness of my father-in-law

[p] See the Dedication to the Archbishops, the Bishop of London, and all the other Bishops, addressed exactly as that of the Original had been by Nowell.

[q] Davis, Athenae Britannicae, Pt. ii. p. 78.

[r] Wood, Ath. Oxon. i. col. 185. ed. Bliss.

[s] Ibid. or Churton, p. 176.

Dawson Turner, Esq. of Gt. Yarmouth, is in small 4to; containing pp. 256, on paper. It commences with the dedication to Cecil, which was cancelled before publication, as noticed above, and is now printed, so far as I am aware, for the first time. Prefixed to this is an impression of the Secretary's crest and initials, on a wafer. The autographs of Parker and Grindal are at the beginning of the Catechism, and are repeated, with their approval of the work, in the last page, as shewn in the facsimile[t]. The MS. seems to have been written by a professional copyist, and is full of corrections, alterations, and additions, which I have ascertained to be in the handwriting of the author by a comparison with the letters[u] of Nowell preserved in the library of Corpus Christi College, Cambridge, and in the Lansdowne Collection in the British Museum. Several of the more extensive alterations have been rewritten by the copyist on additional strips of paper, and pasted in over the original text and the interlineation of the improvement; and in one or two instances an entire fresh leaf has been substituted. There are a few marginal notes of Archbishop Parker, written, as was usual with him, with a red pencil[v]. These have, in some cases, been rendered

[t] 'And so, the Archbishop 'allowing the publishing of it, 'by the subscription of his 'name, and the Archbishop of 'York, late Bishop of London, 'doing the like, it was printed,' &c. Strype, Life of Parker, ii. p. 18.

[u] In Nasmyth's Catalogue, cvi. 221. cxiv. 328. (p. 913. of the volume) cxx. 8. The first letter is given entire by Churton, in his Appendix, No. iv. p. 398.

[v] See Lamb's Historical Account of the Thirty-nine Arti-

more indistinct than they originally were by the pressure of the volume in binding. May not this possibly be the book 'interlined and somewhere 'blotted,' of Nowell's Letter to Cecil? see p. xiii.

It was originally designed that the Catechism should have been employed in schools with the same uniformity as the Grammar prescribed by authority[w]. We have already seen, however, that no such sanction was actually given by the Convocation of 1562.

In the Canons agreed upon by Archbishop Parker and the Bishops of his province, in April 1571[x], its use seems to have been enjoined with all the strictness which had at first been contemplated. 'Ludi-'magistri nullam docebunt Grammaticam, nisi eam 'quam solam Regia Majestas per omne regnum in 'omnibus scholis legi mandavit; nec alium Latinum 'Catechismum quam qui editus est anno 1570, quem 'etiam Anglice redditum, pueros, qui Latine nesci-'unt, docere volumus[y].' And its use is commanded in the twentieth of the Injunctions (for the Laity) given by Archbishop Grindal in his metropolitical Visitation, in the same year[z].

The Larger Catechism of Nowell stands first in a list of books, enjoined by a Statute of the University

cles, pp. 13, 17 Bennet's Essay on the Thirty-nine Articles, p. 173, or Strype's Annals, chap. 28. vol. i. pt. i. p. 485. 8°.

[w] Strype, Annals, I. i. 522.

[x] Strype, Life of Parker, ii. 57.

[y] Sparrow's Collection of Articles, &c. p. 239.

[z] Strype, Life of Grindal, p. 252.

of Oxford, made in 1578, for 'the quelling and 'abolishing heretical pravity[a].'

'I. Ad extirpandum haeresim quamcunque et ad 'informandum in vera pietate juventutem, libros 'hosce legendos censemus et statuimus, viz. Cate-'chismum Alexandri Novelli majorem Latine vel 'Graece, vel Catechismum Joannis Calvini Latine 'Graece et Hebraice, vel Elementa Christianae 'Religionis Andreae Hyperii, vel Catechesin Hey-'delbergensem[b] pro captu auditorum et arbitrio 'legentium.'

'II. His adjungi possunt H. Bullingeri Cate-'chesis pro Adultis, et Institutiones Calvini, vel 'Apologia Ecclesiae Anglicanae, vel Articuli Re-'ligionis in Synodo Londinensi conscripti et au-'thoritate Regia editi, cum explicatione locorum 'communium, testimoniis e Sacra Scriptura aut 'interdum e Patribus desumptis. Ad primam lec-'tionem juniores, ad secundam provectiores omnes 'nullo gradu insignitos astringi volumus.'

Archbishop Grindal, in the third of his Statutes for the school which he founded at St. Bees, in 1583, directs, that 'the schoolmaster shall teach them the 'Greater as well as the Lesser Catechism, set out by 'authority[c], and no other Catechism; except pub-'licly authorized.'

The Canons drawn up in 1603 are absolute in

[a] Wood's Annals, ii. 193. ed. Gutch, or p. 296. fol.

[b] Reprinted in the Sylloge Confessionum, Oxford, 1827.

[c] On this Strype remarks, 'this seems to be Alexander 'Nowell's Catechism, approved 'in the Synod 1562.' Life of Grindal, p. 463.

enjoining the uniform use of the Grammar set forth by King Henry VIII, and direct all schoolmasters to use these Catechisms on pain of suspension. 'Ludimagistri omnes pueros suos Catechismum vel 'ampliorem, vel breviorem publica authoritate hac-'tenus editum, Latine aut Anglice pro captu puer-'orum edocebunt[d],' &c. There can be no doubt, as Archdeacon Churton[e] has observed, that the books here intended are those of Nowell. The use of the Church Catechism is enjoined distinctly in Canons lix. and lxi.

Contemporary testimonies to the excellence and importance of the Catechism are not wanting. Cartwright, in his Admonition, complained that ministers were enjoined to learn Catechisms, with a reference in his margin to that of Nowell. In answer to which, Archbishop Whitgift, in his *Defence of the Answer to the Admonition against the Reply of T. C.*, published in 1573[f], says, 'That Cate-'chism which you in derision quote in the margin 'is a book fit for you to learn also; and I know 'no man so well learned, but it may become him 'to read and learn that learned and necessary 'book[g].'

To the same effect Cooper, Bishop of Lincoln, in his Admonition to the People of England, printed in 1589: 'For a Catechism, I refer them to that

[d] Canon lxxix. See Sparrow's Collection, p. 305. or Clergyman's Assistant, (Oxford, 1828,) p. 54.

[e] Life of Nowell, p. 191.

[f] Strype, Life of Whitgift, p. 109.

[g] Strype, Annals, I. i. p. 528. Churton, p. 193.

'which was made by the learned and godly man, 'Mr. Nowell, dean of Paul's, received and allowed 'by the Church of England, and very fully grounded 'and established by the Word of God. There may 'you see all the parts of true religion received, the 'difficulties expounded, the truth declared, the cor-'ruptions of the Church of Rome rejected[h].'

Archdeacon Churton has adduced a testimony of a later period, from Dean Aldrich's *Reply to two Discourses concerning Adoration in the Holy Eucharist.* (by Abraham Woodhead.) Oxford 1687. 4°. 'Now supposing he designs to combat the Church 'of England, I would gladly know to what purpose 'he alleges Calvin and Beza? for let their doctrine 'be what it will, to quote it to us, who are not to be 'concluded by their authority, is very trifling and 'impertinent. When the sense of the Church of 'England was the question, one would have expected 'to hear what the Church Catechism says? what the 'Homilies? what Nowell's Catechism? Books al-'lowed and published by the Churches authority, 'and authentick witnesses of her judgment.' p. 11.

'The Church of England has wisely forborne to 'use the term of *Reall Presence* in all the books 'that are set forth by her authority. We neither 'find it recommended in the Liturgy, nor the Arti-'cles, nor the Homilies, nor the Churches, nor 'Nowell's Catechism. For although it be once in the 'Liturgy, and once more in the Articles, it is men-'tioned in both places as a phrase of the Papists, and 'rejected for their abuse of it.' p. 15.

[h] Strype, Annals, I. i. p. 528. Churton, p. 193.

There are two works from which, it has been said, Nowell borrowed largely in framing his Catechism.

One is that commonly called King Edward the Sixth's Catechism, which is usually, and, as it seems, correctly, attributed to John Poynet[i], who was successively Bishop of Rochester and Winchester[k], and died at Strasbourg April 11, 1556[l]. It was printed by Wolf, London, 1553. in small 8°. and is entitled

[i] Churton, Life of Nowell, p. 156. The name is also written Poinet and Ponet. Strype (Memorials, II. ii. p. 25.) says, this Catechism 'was certainly 'writ by Alex. Noel.' His only argument however beside the verbal concidence, is that 'the '*Collocutores* are in both Cate-'chisms the same, viz. *Magis-'ter* and *Auditor*.' But Bale, a contemporary authority, attributes it to Poynet. [De Scriptoribus Britannicis, Cent. viii. 92. p. 694. ed. Basil. 1559.] And, as Archdeacon Churton justly observes, the superior Latinity of Nowell's Catechisms to that of K. Edward VI. is in itself a strong presumptive evidence that they were by different authors; since 'though 'Nowell might possibly, at any 'period, surpass Poinet, it is 'not likely, that when he was 'fifty at St. Paul's, he would 'in point of style, surpass 'himself when forty at West-'minster.' page 164. Some reason for doubting it to be Poynet's may perhaps be found in the language of K. Edward's letters of May 20, 1553. viz. that the Catechism 'was made by a *certain pious* '*and learned man*,' (Strype, Cranmer, i. 422;) Poynet having been made Bp. of Winchester two years before this time, (Strype, Mem. II. i. 483,) and consecrated Bp. of Rochester in June, 1550. (ib. 403.) But it may be suggested on the other hand that, however inconsistent it might be with modern usage to employ so vague a designation in such a case, the corrections of Archbishop Parker himself, it may perhaps be presumed, are spoken of as '*some learned man's* notes.' See above, page xiv.

[k] Strype, Life of Cranmer, 363. Mem. II. i. pp. 403. 483.

[l] Le Neve, Fasti Ecclesiae Anglicanae, p. 287.

Catechismus Brevis, Christianae Disciplinae summam continens, omnibus Ludimagristris authoritate Regia commendatus. (In the Bodleian, 8°. Th. E. 35.) Prefixed is the Royal Injunction dated Greenwich, May 20, 1553. addressed—'omnibus Ludimagistris, 'et iis qui Scholas Grammaticas aperiunt:' in which the king states that the Catechism had been carefully examined by certain bishops and others, and commands the diligent use of it in all schools. It is distributed under the heads *Decem Praecepta*, *Symbolum*, *De Baptismo*, *De Coena Dominica*, *De Oratione*. The Commandments of the First Table are merely rehearsed; those of the Second are expounded. The Sacraments are only noticed in passing in the course of the Exposition of the Creed. At the end are the Articles of 1552.

There is an English translation of this printed in 1553, by J. Day. After the Injunction comes 'The 'Copie of the Kynge's Majestie's letters Patentes for 'the Printynge of this, and the lyttle Catechism[m]...'

[m] This is called in the course of the Document, 'an A.B C. 'with the brife Catechisme.' I have seen a copy of this, printed by W. Seres, 1566. sign. Aa. viii. dated at the end of the volume, 1575. It is intitled, '*The Primer and Cate-*' *chisme set forth at large, wyth* '*many godly praiers necessarie* '*for all faithfull Christians to* '*reade.*' The Catechism is the same as that in the Book of Common Prayer, as far as the end of the Question following the Lord's prayer. The only variations are, in the Title...to be learned of every *childe*. In the third Answer...First, That I should *forsake* the Devill and all his workes, *and pompes*, the vani*ties* of *the* wicked worlde, &c. In the Creed...Ponce Pylate...and...from thence *shall he* come to judge. Compare p. 54. note *. In the first Answer after the Creed...who sanctified mee, &c. In the Answer to...What is thy dutie towards thy neighbour?...to

bearing date March 25, of the same year. The Volume contains 88 fol., sixty-eight of which are occupied by the Catechism, and the remainder by the Articles, and by Prayers, for morning and evening, 'to be saied of Children before they studie their 'lesson at Schole,' and 'for the Kinges Majestye.' This last is the same as the former of those in the Communion Service.

The resemblance between this book and that of Nowell is certainly very striking, and cannot, perhaps, be better accounted for than in the words of Archdeacon Churton. 'It was a principle with our re-'formers, in the reign of Q. Elizabeth, not to frame 'a new Liturgy, but to revise and retain what was 'already well done in the Liturgy and Articles of 'Edward VI; and Nowell, one of those reformers, 'thought himself bound to pay similar deference 'to the Catechism of that reign; which, in point 'of authority, was only inferior to the established 'Liturgy, and Homilies, and Articles of the Church. 'This also obviated a popular pretext of the Roman 'Catholics, who objected nothing more frequently 'against the Reformed, than the novelty and variety 'of their catechisms, or, as they chose to call them, 'religions[n].'

A comparison of the following extracts with the questions and answers in the ensuing Catechism, pp. 83—85, 'Quid, an non satis erat' &c. will shew

honour and obey the *Queene and hir ministers*. The word Amen is not explained by... So be it. (In the Bodleian, Linc. 8°. C. 85.)

[n] Life of Nowell, p. 162.

the degree of similarity which exists between the two.

K. Edward's Catechism, sign. c. iii.

M. Dic porro mihi, si per mortem suam veniam consequimur peccatorum, an non ea satis erat, nisi etiam a mortuis resurgeret?

A. Non erat satis, si vel ejus vel nostri rationem habeas. Nisi enim resurrexisset, minime putaretur Filius Dei: quo factum est, ut illud sibi dum in cruce penderet, ab his qui viderant, exprobraretur. Dicebant enim: Alios servavit, seipsum non potest servare: Descendat nunc de cruce, et credemus ei. Jam autem resurgens a mortuis ad vitae perennitatem, Divinitatis suae potentiam monstravit majorem, quam si descendendo de cruce mortis terrores refugisset. Mori quidem omnibus est commune; at mortis vincula solvere, et virtute propria resurgere; id unigeniti Jesu Christi Filii Dei, authoris vitae unici, proprium est. Deinde etiam necessarium fuit ut resurgeret cum gloria, ut Davidis et aliorum prophetarum Dei implerentur oracula; qui praedixerunt fore, ut nec corpus ejus videret corruptionem, nec anima apud inferos relinqueretur. Quod autem ad nos attinet, nec fuissemus justificati, nec resurrectionis nobis spes aliqua fuisset reliqua nisi resurrexisset; ut multis in locis Paulus clarissime demonstrat. Si enim remansisset in claustris mortis, in sepultura, et corruptione, ut reliqui homines, conclusus, quomodo sperassemus salutem per illum qui seipsum non servaverit? Fuit igitur consentaneum, et ad eam personam quam sustinebat necessarium, et ad summum salutis nostrae adjumentum, ut primum Christus seipsum a morte liberaret, post autem ut nos nostrae salutis per resurrectionem ejus faceret certiores.

Again, compare pp. 139—141 with the Exposition of the last petition from the Lord's prayer in K. Edward's Catechism, sign. f. iii—iv.

A. Secundo loco petimus ut adveniat regnum ejus ; adhuc enim non videmus res omnes Christo esse subjectas, non videmus ut lapis de monte abscissus sit sine opere humano, qui contrivit et in nihil redegit statuam descriptam a Daniele ; ut petra sola, qui est Christus, occupet et obtineat totius mundi imperium a Patre concessum. Adhuc, non est occisus Antichristus ; quo fit ut nos desideremus et precemur ut id tandem aliquando contingat et impleatur ; utque solus Christus[o] regnet cum suis sanctis secundum Divinas promissiones ; utque vivat et dominetur in mundo juxta sancti Evangelii decreta, non autem juxta traditiones et leges hominum, et voluntatem tyrannorum mundi.

M. Faxit Deus, ut regnum ejus ádveniat quam citissime.

A. Porro cum filiorum sit, ut ad patrum voluntatem vitam instituant, non autem e contra, ut patres ad filiorum voluntates se deflectant, (quando quidem voluntas nostra plerumque[p] affectionum titillatione, et cupiditatum motu trahitur ad eas res peragendas, quae omnino Deo displicent,) rationi consentaneum est, ut e Coelestis Patris nutu toti pendeamus, utque Divino illius imperio nos penitus subjiciamus : quare hanc ob causam precamur, ut nos omnes mortales non aliter illius mandatis simus audientes, quam sol et luna, et reliquae[q] stellae coelestes, quae, cum statis motibus et perenni agitatione, tum indefessis terram radiis illustrando, perpetuo Divinam voluntatem exequuntur : aut

[o] Nowell formed his Catechism 'pretty much on the 'model of that published in 'the latter end of the reign 'of King Edward VI.* * * * 'yet there were several material alterations. To mention 'one ; In the exposition upon 'the petition in the Lord's 'prayer, *Thy Kingdom come*, 'King Edward's Catechism 'asserts our Saviour's reign 'upon earth after the destruction of Antichrist, and declares in favour of the Millenary doctrine. And with 'this testimony Mede justifies his opinion in one of his 'letters to Twiss.' Collier's Ecclesiastical History, ii. p. 491.

[p] In K. Edw. Cat. ple*run*que.

[q] reli*guae*.

veluti coelestes Angeli et caeteri Divini spiritus, illi per omnia obtemperemus, qui omnem dant operam ad Divina jussa sedulo adimplenda. Deinde petere nos docet a coelesti Patre panem nostrum: quo significat non cibum modo, verum etiam res alias omnes ad vitam tuendam conservandamque necessarias, ut Deum solum intelligamus esse authorem rerum omnium, qui efficit ut et crescant[r], et ut abundent terrae proventus. Quamobrem par est, ut eum solum precibus compellemus, qui (juxta Davidis oraculum) omnia et pascit et tuetur.

The other work to which I have referred above, is that called the Catechism of Henry Stephens[s]. It is in fact the Catechism of Calvin[t], and may be seen in the Collection of his Works, fol. Geneva, 1597. pp. 16—37. It was originally drawn up in French, and translated by the Author into Latin.

[r] Cre*saut*.

[s] Churton, p. 158, says it was first printed in 1551. The earliest Edition I have seen is one containing the Greek alone, dated 1552, (no place,) and bearing on the titlepage, *Libellus apprime utilis, nunc primum in lucem editus*. It is bound up with a small volume intitled *Evangelia quibus Diebus Dominicis utitur Ecclesia*. Vratislauiae, 1543. (Bodleian. Th. BS. 8°. E. 1.)

[t] Of this Archdeacon Churton does not seem to have been aware. Stephens was concerned only with the version into Greek; and it was his execution of this, not the composition of the Catechism, which obtained him the compliments and encouragement of Melancthon. A copy of the Edition of 1563, containing the address to the reader, to which Churton refers, is in the library of Jesus College. Stephens there speaks of great alterations having been made in his translation, which was then printed for the second time, but expresses himself still so far dissatisfied with it, as to be able to tolerate it, only when compared with the less happy attempts of some of his contemporaries. *Tanquam luscus inter caecos mihi placeo*. In this Ed. the Catechism occupies pp. 8—267. Precum Ecclesiasticarum Formula, pp. 288—350.

Copies of Editions of 1565 and 1575 are in the Bodleian. (8°. A. 10. 14. Jur. 8°. Rawlinson, 736.) The former [pp. 359.] is thus intitled — ΣΤΟΙΧΕΙΩΣΙΣ *τῆς Χριστιάνων πίστεως, ἢ Κατηχισμὸς, κατὰ τὴν παλαιὰν ὀνομασίαν. Τούτῳ καὶ τύπος τῶν ἐκκλησιαστικῶν προσετέθη εὐχῶν.* RUDIMENTA FIDEI Christianae vel Rudis et Elementaria quaedam Institutio: quam Catechismum veteres appellarunt. Huic addita est Ecclesiasticarum precum formula. Graece et Latine.

Prefixed is an address in Greek to the Christian Teachers of Christian children, and twenty Iambic lines, headed ΕΡΡΙΚΟΣ ΣΤΕΦΑΝΟΣ *παντὶ τῷ περὶ τὸν Χριστιανισμὸν νοσοῦντι ὑγιαίνειν.*

The first Question and Answer are—

Δ. *Τίς ἐστιν ὁ σκοπὸς πρὸς ὃν μάλιστα βλέποντας δεῖ ζῆν τοὺς ἀνθρώπους;*

M. Quis humanae vitae praecipuus est finis?

M. *Τὸ τὸν Θεὸν, ὑφ' οὗ ἐκτίσθησαν, αὐτοὺς γνῶναι.*

P. Ut Deum, a quo conditi sunt; homines ipsi noverint.

The heads are, *De Fide, De Lege, De Oratione, De Sacramentis.* Subjoined are...Interrogationes quae pueris proponuntur antequam ad Dominicam Coenam admittantur. pp. 269—275.

A fragment of an English Translation exists in the Bodleian. (Th. 8°. G. 158.) Sign. A. 5. to K. 1. The following extracts may be compared with the Catechism of Nowell.

Stephens, pp. 133, 134. Compare p. 41.

M. Recita Sextum.

P. Non occides.

M. Nihilne aliud vetat quam caedes perpetrare?

P. Imo vero. Nam quum hic loquatur Deus, non externis tantum operibus legem dicit, sed animi etiam affectibus, adeoque his potissimum.

M. Videris subindicare genus esse quoddam arcanae caedis, a quo hic nos Deus revocat.

P. Sic est. Ira enim, et odium, et quaevis nocendi cupiditas, caedes coram Deo censetur.

M. Satisne defuncti simus si neminem prosequamur odio?

P. Nequaquam. Si quidem Dominus, odium damnando, et nos arcendo a quavis noxa qua proximus noster laedatur, simul hoc se exigere ostendit, ut omnes mortales ex animo diligamus, ac fideliter ipsis tuendis conservandisque studeamus.

Stephens, pp. 189, 190. Compare pp. 139—141.

M. In secunda petitione quid per Dei regnum intelligis?

P. Duobus potissimum membris constat: ut electos Spiritu gubernet suo; ut reprobos, qui se illi in obsequium tradere recusant, prosternat et exitio tradat; ut ita palam fiat, nihil esse quod resistere ejus virtuti queat.

M. Qualiter regnum hoc ut veniat precaris?

P. Ut fidelium numerum in dies augeat Dominus; ut novis Spiritus sui donis subinde eos cumulet, donec prorsus impleverit: ad haec ut suam Veritatem ad discutiendas Satanae tenebras magis ac magis lucidam conspicuamque reddat; ut justitiam suam proferendo iniquitatem omnem aboleat.

M. Nonne quotidie fiunt haec omnia?

P. Fiunt eo modo ut inchoatum dici possit regnum Dei. Optamus ergo ut assidue crescat ac provehatur, donec ad summum fastigium pervenerit. Quod ultimo demum die futurum speramus, quo Deus solus, omnibus creaturis in ordinem coactis, exaltabitur et eminebit; adeoque erit omnia in omnibus.

Stephens, p. 253. Compare p. 169.

M. Cur duobus utimur signis?

P. In eo Dominus infirmitati nostrae consuluit, quo nos familiarius doceret, se non cibum modo animis nostris, sed potum quoque esse; ne alibi quam in eo solo ullam spiritualis vitae partem quaeramus.

M. An utroque uti peraeque omnes absque exceptione debent?

P. Ita fert Christi mandatum, cui ullo modo derogare, aliquid contra tentando, summum est nefas.

To the use of this book, Bp. Cleaver, (p. 175.) also without any reference to the author Calvin, attributes Nowell's adoption of most of those opinions and phrases on which he had found it necessary to animadvert in the course of his notes. As early as 1584, the Presbyterians had shewn a disposition to appeal to Nowell's Catechism as favouring their system of Church Government, in a book called *An Abstract of certain Acts of Parliament*, &c. The answer to this attempt on their part may be seen in Strype, Annals III. i. p. 411. The steadfastness of Nowell's adherence to his own Communion is sufficiently attested by the readiness with which he bowed to the authority of the Church in the matter of Ecclesiastical vestments, by his adding an Injunction for the observance of Saints' days as well as Sundays, at Tunbridge school, when he revised the statutes of that foundation[u], and by the pains which he took, whenever an opportunity offered, to induce separatists to conform[v].

The Middle Catechism appeared first in the same

[u] Churton, p. 115.

[v] Ib. pp. 133. and 271.

year as the Larger, of which it was an abridgment, [see p. 7.] and like it was dedicated to the Archbishops and Bishops[w].

It is entitled *Christianae pietatis prima institutio, ad usum Scholarum, Latine scripta.* The first Question and Answer are—

Mag. Narra mihi, mi fili, quam religionem colas.

Aud. Eandem illam, quam Christus Servator noster docuit, unde Christianus nominor, et ita revera me esse confido.

At the end of the volume are Admonitions, Psalms, and Prayers for the Morning and Evening.

It was translated into Greek by Whitaker, and into English by Norton. The earliest form in which I have myself seen it is in the version of the latter. *A Catechisme, or Institution of Christian Religion, to bee learned of all youth next aftir the little Catechisme: appointed in the booke of common Prayer.* London, John Day, 1572. sign. I. ii. The Greek Dedication which Whitaker addressed to the author is dated 1575.

The Middle Catechism has been frequently reprinted, and generally with the Version of Whitaker. Bp. Cleaver published the Latin alone, with a Dedication to the Schoolmasters of the Diocese of Chester, in 1795. Oxon. 8°. pp. 112.

The Smaller Catechism is intitled *Catechismus parvus pueris primum qui ediscatur proponendus in Scholis.*

[w] Edwin, Bishop of London, is expressly named, i.e. Sandys, who succeeded Grindal in that See, June 2, 1570. Le Neve, p. 180.

Of three copies[x] which I have seen, two contain the Greek Translation by Whitaker, the other the Latin only. The former have four pages prefixed explanatory of the Greek Alphabet and Accents.

The Catechism begins—

Εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος. Ἀμήν.	In nomine Patris et Filii, et Spiritus Sancti. Amen.
Διδάσκαλος.	*Magister.*
Δ. Ὀνομά σοι τί ἐστι;	Quo nomine appellaris?
Μαθητής.	*Auditor.*
Μ. Ὁ δεῖνα, ἢ ὁ δεῖνα.	*M.* aut *N.*

It is very much the same as the present Church Catechism. Each of the Commandments is followed by the same prayer as in the Communion Service. After the Answer on our Duty to our Neighbour there are questions and answers developing in detail the duties of subjects, children, parishioners, servants, parents, masters, husbands, and wives. The part relating to the Sacraments also is in several points somewhat more full and copious. e. g.

M. Quae est arcana et spiritualis Gratia? [in Baptismo.]

A. Remissio peccatorum, et Regeneratio: quae utraque habemus a morte et resurrectione Christi, eorum vero obsignationem atque pignus habemus in hoc Sacramento.

M. Baptismi vim apertius adhuc mihi edissere.

A. Quum natura alieni ab Ecclesia Deique familia, et per peccatum filii irae, dignique aeterna damnatione simus, per

[x] One in the Bodleian, 1633. (8°. C. 71. Art. Seld.) and two in the Library of Balliol College, that with the Greek, 1574. sign. F. iv. that with the Latin only, imperfect, and without date.

Baptismum in Ecclesiam admittimur, certiores facti filios Dei jam nos esse, et in Christi corpus insertos, ejusque membra factos, in unum cum ipso corpus coalescere.

M. An instituta fuit a Christo coena, ut Deo Patri sacrificium pro peccatorum remissione offeratur ?

A. Nequaquam. Est enim peccati, atque illi debitae damnationis onus tam grave, tam immensum immaneque pondus, ut solus Dei filius Jesus Christus sacrificium, quo nos ab illis liberaret, facere posset. Quum ergo Servator noster Christus ipse in cruce se morti pro nobis obtulit, unicam illam perfectam sempiternamque hostiam, Deo Patri gratissimam, ad peccati expiationem semel in perpetuum immolavit, scelerum nostrorum maculas sanguine suo eluens atque delens ad nostram in aeternum salutem. Nobis vero nihil reliqui fecit, nisi ut fiduciam atque spem omnem firmissime in illo collocemus, sempiternique illius sacrificii usum fructum gratis animis capiamus: quod quidem in Coena Dominica maxime facimus.

At the end are several Graces before and after meat.

The Copy of this Catechism in English, spoken of by Archdeacon Churton, (p. 409.) is now in the Bodleian. It is in black letter, and imperfect, without date. At the end are six Graces more than in the Latin, those common to both books being exhibited here in a form somewhat abridged. One of the additional Graces, to be used 'before meate,' is in verse[y].

y So Shakspeare, Measure for Measure, Act i. Sc. 2.

Lucio. I believe thee; for, I think, thou never wast where grace was said.

2 *Gent.* No? a dozen times at least.

1 *Gent.* What? in metre?

Receive your meate without grudgyng,
Take heede yee never abuse the same:
Give thankes to God for every thing,
And alwaies praise his holy name,
Who doth not so is sore to blame.
No evill example see that yee give:
Thus doth God's Word teach us to live. Amen.

At the end of the book are these lines:

This little Catechisme learn'd
by heart, (for so it ought:)
The Primer next commanded is
for children to be taught.

The first part of this Smaller Catechism agrees exactly with that given in the two Liturgies of King Edward VI; and the additions made by Bp. Overall after the Hampton-Court Conference were evidently abridged from it.

As far then as we have evidence that Nowell actually composed the Smaller Catechism, we have ground for conjecturing that he was the author of the Church Catechism. The great objection perhaps is, that his age and station among the Divines of King Edward's days, were not such as to point him out for so important a work. Archdeacon Churton seems to have been inclined to consider him in the case of the Smaller Catechism as no more than a translator; and his language in the Dedication may at first sight seem not the most natural in reference to a work which he had himself drawn up.

Catechismum illum parvum de sermone vulgari nostro in Latinum, quantum efficere et consequi potui, quantumque per religionem licebat, pure atque emendate converti.

But against this we have to set the language of Whitaker, who may fairly be presumed to have known the extent to which his uncle had been concerned in the compilation. In the dedication of his version of the Middle Catechism to Nowell, he says,

Ἐγὼ δὲ τῶν ὑπὸ σοῦ Ῥωμαϊστὶ ἀπηκριβωμένων κατηχισμῶν ἀριθμῷ τριῶν ὄντων, καὶ ταῖς τῶν παίδων ἡλικίαις προσηρμοσμένων, δύω μὲν ἤδη καὶ πρότερον εἰς τὴν Ἑλληνικὴν διάλεκτον μεταβέβληκα, καὶ νῦν τρίτον Ἑλληνιστὶ μεθερμηνευθέντα σοὶ προσφέρω.

Isaac Walton, who, as Archdeacon Churton observes, 'had conversed with those who had conversed 'with Nowell,' speaks of him as having drawn up the Catechism in the Common Prayer Book[z]; and the arguments with which Sir J. Hawkins, in his notes on the passage, impugned that testimony, are of little weight, as he was evidently not aware of the existence of any third Catechism with which Nowell had been concerned either as compiler or translator.

It only remains for me to observe that I find the notion conveyed by the expression 'toto sanguine 'effuso' (see p. 169. note †) in Bengel's note on Hebrews xii. 24.

'In victimis V. T. requirebatur *αἱματεκχυσία effusio* 'sanguinis, ita ut nihil remaneret in venis et vasis corpo-

[z] 'The good old man, though 'he was very learned, yet— 'knowing that God leads us not 'to heaven by many nor by hard 'questions—like an honest Angler, made that good, plain, 'unperplexed Catechism, which 'is printed with our good old 'Service Book.' Complete Angler, pt. i. ch. 1.

'rum. Hoc peractum est etiam in unica N. T. oblatione 'corporis Jesu. Omnimodo pretiosissimi sanguinis tum 'facta est effusio, in horto, per sudorem; in praetorio, per 'flagellationem; in cruce, per clavos; et post mortem, per 'lanceam. * * * * Vel guttam de tota sanguinis massa in 'corpore sanctissimo remansisse, haud scio an dicere possit, 'qui verba Psalmi xxii. 15, 16. perpenderit.' Gnomon Novi Testamenti, p. 967.

It occurs also in the *Christus Moriens* of Drexelius, II. viii. §. 4. 'Hic sanguis liberalissimus, ad ex-'tremam usque guttam pro nobis fusus.'

Compare Dr. Burton's Bampton Lectures, p. 471. for references to writers of an older date.

It is not unlikely that Nowell used *Exsangue* in its primary and literal sense, p. 82. note †. See Celsus, ii. 8. 'aeque mortiferum est, ac si quis sani 'corporis vulnere factus exsanguis est.' Whitaker's Version indeed agrees with that of Norton—Τὸ *ἄπνουν καὶ ἄψυχον σῶμα ἐν τῷ μνημείῳ ἐκρύβη.*

In this present Edition the various readings of that of 1574 have been incorporated; and the designations E. and F. accordingly now represent the Editions of 1576, and 1580. The mistakes of the Edition of 1835 have, it is hoped, been corrected; and a few slight additions have been made.

W. JACOBSON.

Magdalene Hall,
Sept. 2, 1844.

ORNATISSIMO VIRO

DOMINO GUILIELMO CICILIO,

EQUITI CLARISSIMO:

SERENISSIMAE REGINAE ANGLIAE SECRETARIO PRIMARIO.

QUUM omnem operam in primis adhibendam esse existimemus, ut pietatis doctrina, quanta fieri potest sinceritate, pueris, qui sunt Reipublicae quasi seminaria, tradatur, ne vel pravis opinionibus illorum mentes tenerae imbuantur, vel ab iis quae rectae sunt discendis obscuritate nimia retardentur; pro ea, qua patriam juventutem benevolentia prosequimur, enitendum nobis esse existimavimus, si illius pia studia promovere, et Christianæ Religionis summam, ratione atque compendio ad puerilem captum non incommodo, dilucide atque explicate proponere possemus.

Verum cum in Catechismis fere omnibus ea Christianae Religionis capita explicentur, quae Symbolo Apostolorum, Decalogo et Oratione Dominica continentur, non est in illis, ut sane nec esse potest, usque adeo magna in tradendi ratione varietas. Quid enim pie et utiliter de praecipuis nostrae Religionis capitibus excogitari potest, quod non ab aliquibus, ac saepe quidem a multis illorum, qui eadem antea tractarunt, dictum jam fuerit? Et qui Decalogum, Symbolum Apostolorum, atque Orationem

Dominicam interpretandam sumserit, eundem quem in ipsis rebus invenerit ordinem, nisi perturbare, permiscereque omnia velit, necessario sequi oportet. Alii quidem primo loco de Lege, secundo de Fide tractarunt: alii ne similes per omnia viderentur, contrarium in his ordinem, quod sane pertenue discrimen est, sunt sequuti. Nam de Oratione et Sacramentis, post Legem atque Fidem omnes fere tractarunt. Alium ergo ordinem instituere, qui non sit jam ab aliquo praeoccupatus, nemo certe, nisi omnem omnino ordinem velit invertere, ullo modo potest. Haec nos commemoranda nobis esse hoc loco putavimus, quod existimemus non defuturos, qui et eadem nos, et eodem etiam ordine multa quæ sunt ab aliis quibusdam antea perscripta, tradidisse in hoc Catechismo conquerentur: in quo sane injurii aequis omnibus videri possunt, quum quod immutari recte non queat, non esse mutatum causabuntur. Hoc certe sedulo curatum est, ut illa continuatio, seriesque rerum quæ est in nostra Religione admirabilis, ita servetur, ut alia ex aliis annexa, et inter se apta colligataque omnia videantur. In hoc praeterea Catechismo hanc quoque curam et diligentiam adhibuimus, ut incorrupta Latini sermonis integritas, quoad ejus fieri posset, servaretur: ut Latinitatem pariter, atque pietatem, uno eodemque labore pueri nostri addiscere possent. In paucis tantum quibusdam, vel singulis vel continuatis, atque conjunctis verbis, quae nostra sunt propria, et Christianae religioni peculiaria, tametsi Ciceronis et proxima illi aetate Latinis hominibus inaudita, sincerae nostrae potius pietatis quam emendatae loquutionis rationem habendam esse exis-

timavimus. Itaque in contextu quidem orationis ea non mutavimus. Verum ne qui pure atque emendate loqui volunt, quicquam vel hac in parte desiderarent, ubi a communi more verborum Latinorum discessum fuerit, et quibus ea vocabulis atque loquendi formis Latine posse explicari putemus, in fine libri commonstravimus. Quod autem orationis genere fuso atque profluente, potius quam exili atque jejuno, in hoc Catechismo utimur, doctissimorum ex veteribus judicium consiliumque in eo sequuti sumus: qui quum ubertatem quidem orationis aetate facile depasci* posse putent, siccitatem ejus puerilibus ingeniis, non minus quam teneris plantis soli sterilitatem, noxiam esse arbitrantur.

Hunc Catechismum, vir clarissime, prudentissimeque, ad te misimus, tuoque permittimus judicio, an libellum non indignum esse existimes, qui tuo patrocinio serenissimae Reginae nostrae commendetur. Nam si eum amplissima Majestatis suae authoritate comprobatum juventus nostra in manus sumserit, summo id Reipublicae Christianae commodo futurum esse in spem maximam, et quemadmodum confidimus, certissimam, verissimamque adducemur.

Tuae bonitati deditissimus†

* See Cicero de Orat. ii. 23.

† The signature of the Author appears never to have been added.

REVERENDISSIMIS IN CHRISTO PATRIBUS

AC DOMINIS,

ARCHIEPISCOPIS

CANTUARIENSI ET EBORACENSI,

ALIISQUE REVERENDIS PATRIBUS,

EPISCOPIS ECCLESIAE ANGLICANAE VIGILANTISSIMIS,

FIDELISSIMISQUE PASTORIBUS.

QUUM mente tota in hanc curam incumbendum, omnemque adeo operam in primis adhibendam esse existimem, ut pietatis doctrina, quanta fieri potest sinceritate,[a] pueris, qui sunt Reipublicae quasi seminaria, tradatur, ne vel teneri ipsorum animi pravis opinionibus imbuantur, vel ab iis, quae recta sunt, discendis eorum mentes obscuritate nimia avertantur, aut retardentur; pro ea qua patriam juventutem benevolentia prosequor, statui omni ope atque opera mihi enitendum esse, ut illius pia studia promoverem, et Christianae Religionis summam ratione atque compendio ad puerilem captum non incommodo, dilucide atque explicate proponerem. In quo Catechismo (sic enim nostri vocant) non putavi minutis interrogatiunculis, brevibusque responsis, quasi punctis quibusdam, quod proposui, efficiendum esse; neque satis esse, nudis tantum assertionibus, asseverationibusque universa breviter simpliciterque affirmare; nisi causas etiam aliquas, rationesque rerum afferrem, atque subjicerem. Et quo major fides atque authoritas rebus adjungeretur,

a Deut. vi. 7. xi. 19. xxxi. 12. Ps. cxxxii. 12. Mar. x. 13. Luc. xviii. 15.

b Matt. xii. 3, 5. xix. 4. xxi. 16, 42. xxii. 31. Joan. v. 39. vii. 52. Act. xvii. 11.

[b] testimonia Divina ex Sacris Literis in margine libri passim notavi, quibus sibi quisque, vel aliis, cum haerent, satisfacere possit. In hoc etiam Catechismo curam et diligentiam adhibui, ut incorrupta Latini sermonis integritas, quoad fieri posset, ubique servaretur; ut Latinitatem pariter atque pietatem uno eodem labore pueri nostri addiscere possent. In paucis tantum quibusdam, vel singulis, vel continuatis, atque conjunctis verbis, quae nostra sunt propria, et Christianae Religioni peculiaria, tametsi Ciceronis, et proxima illi aetate Latinis hominibus inaudita, sincerae nostrae potius pietatis, quam emendatae loquutionis rationem habendam esse existimavi; itaque in contextu quidem orationis ea non mutavi. Verum ne qui Latine et pure loqui volunt, quicquam vel hac in parte desiderarent, ubi a communi more verborum Latinorum discessum fuerit, et quibus ea vocabulis, atque loquendi formis posse explicari putem, in fine libri commonstravi. Quod autem orationis genere fuso atque profluente, potius quam exili atque jejuno utor in hoc Catechismo, doctissimorum ex veteribus judicium, consiliumque in eo sum sequutus; qui quum ubertatem quidem orationis aetate, styloque facile depasci posse putent, siccitatem ejus puerilibus ingeniis, non minus quam teneris plantis soli sterilitatem, noxiam esse arbitrantur. Quam etiam ob causam lectissimos verborum, sententiarumque flosculos undique decerptos, maxime ex Ciceronis hortulis, transtuli atque inserui in hunc Catechismum, illis tanquam stellis quibusdam orationem notans atque illuminans. Nam ut de tota Religione pure et emendate, ita de quibus-

dam etiam capitibus copiose splendideque putavi dicendum esse; ut permagni res momenti atque ponderis, verborum, sententiarumque floribus conspersae, puerilibus sensibus blandientes, et quasi odorum suavitates afflantes, illorum animos* illaberentur jucundius, facilius perciperentur, ac semel memoriis pectoribusque juventutis insidentes haerentesque penitus, et quasi infixae perpetuo retinerentur, atque custodirentur. Non defuturos ergo arbitror, qui lenitatem et aequabilitatem orationis alicubi requirent, et desiderabunt; ut quibus unus orationis sonus, idemque perpetuo stylus placebit. Quod si querentur etiam libellum, dum ea quae paucis cognosci possent, pluribus sunt verbis amplificata, justum modum magnitudinemque excessisse; cogitent omnia pueris quam apertissime planissimeque esse explicanda; qui quum in scholis tam multos annos sedere soliti sint, fere ut Latine tantum loqui discerent, id eos consequi ex pietatis Christianae libris ne invideant, quod ex Poetarum profanis, fictisque, et interdum impiis, atque impuris fabulis doceri antea solebant. Sed et ipsis brevitatis amatoribus statui morem gerere, eundemque hunc Catechismum † edere exiguo libello, quam potest fieri brevissime, ita arctatum ut arctius fere astringi non poterit, in quo magna parvis, longa brevibus, lata angustis, multa paucis permutata reperient; ut quibus hic liber, ut productione longior, non placebit, libellus ille, ut

* anim*is*. Dr. Mill.

† "The abridgment accordingly came out the same year, (1570,) and was dedicated, as the other had been, to the Archbishops and Bishops, to whom the author held himself accountable both for his leisure and his labours." Churton, Life of Nowell, p. 173.

contractione brevior, non displiceat. Verum cum in Catechismis fere omnibus ea Christianae Religionis capita explicentur, quae Symbolo Apostolorum, Decalogo, et Oratione Dominica continentur, non est in illis, ut sane nec esse potest, usque adeo magna in tradendi ratione varietas. Quid enim pie et utiliter de praecipuis nostrae Religionis capitibus excogitari potest, quod ab aliquibus, ac saepe quidem a multis illorum, qui eadem antea tractarunt, dictum jam non fuerit? Et qui Decalogum, Symbolum Apostolorum, et Orationem Dominicam interpretandam sumserit, eundem, quem in ipsis rebus invenerit ordinem, nisi perturbare permiscereque omnia velit, necessario sequi oportet. Alii quidem primo loco de Lege, secundo de Fide tractarunt; alii, ne similes per omnia viderentur, contrarium in his ordinem, quod sane pertenue discrimen est, sunt sequuti. Nam de Oratione, et Sacramentis post Legem atque Fidem omnes fere tractarunt. Alium ergo ordinem instituere, qui non sit jam ab aliquo praeoccupatus, nemo certe, nisi omnem omnino ordinem velit invertere, ullo modo potest. Haec mihi hoc loco putavi esse commemoranda, quod existimem non defuturos, qui et eadem me, et eodem etiam ordine multa, quae sunt ab aliis quibusdam antea praescripta, tradidisse in hoc Catechismo, conquerentur. In quo sane injurii acquis omnibus videri possunt, quum quod immutari recte non queat, non esse mutatum causabuntur.

c Act. xx. 28. 1 Thess. v. 12. 1 Tim. iii. 1, 2, &c. v. 17, &c.

[c] Hunc Catechismum, Reverendissimi patres, viri omni doctrina et virtute ornatissimi, qui summum dignitatis gradum in Ecclesia Anglicana tenentes, sacris praecestis, et rebus praesidetis Ecclesiasticis, vestro

judicio permitto ; quem si amplissimi ordinis vestri auctoritate comprobatum, juventus nostra in manus sumserit, summo id Reipublicae Christianae commodo futurum esse, in spem maximam, et quemadmodum confido, certissimam, verissimamque adducemur.

Vestri studiosissimus,

Observantissimusque,

A. N.

Extract from a Letter written by Dr Alexr Nowell, Dean of St Paul's to Sir Wm Cecil (afterwards Lord Burghley) - dated June 22 1563.
From the Original in the British Museum: Lansd: MS. VII. No 9.

After my most humble comendations to yd Lond, thes are to certifie the same, that whereas the copie of the catechisme wch I caused to be wryten out for yd Lond, to whom the booke is dedicate, came to the handes of the bysshoppes and clergie assembled in the late convocation, and by reason that certen places were by their indgement altered, was interlined and somwhat blotted, I have caused it to be copied out ageine, and have sent it to yd Lond not now in my name, as afore, but in the name of the clergie of the convocation, as their booke beringe it is by them approved and allowed. * * * * * * * *

yd Lond (moste bounden
Alexander Nowell.

Specimen of Dean Nowell's Corrections in the MS.
See p. II. note §.

A Et ego præceptor venerande, quatū ea,
quæ me ex sacris tuis edocuisti, amī-
mo capere, et memoria custodire
tui, quatūq; audita reministi et re-
cordari in præsenti possum, quæ-
sitis a te libenter respōdebo.

M. Age igitur dic mihi prīū mi fili,
&c ut in libro.

J. Netherclift lith:

NOELLI CATECHISMUS.

MAGISTER. AUDITOR.

M. QUUM praeceptorem discipulis suis alterum patrem, parentemque, non corporum, sed *animorum esse oporteat, †ad officii mei rationem pertinere video, carissime fili, non tam literis te atque moribus liberaliter instituere, quam mentem tuam animumque tenerum bonis opinionibus et vera religione imbuere. Puerilis[a] enim ista aetas non minus praeceptis sanctis ad pietatem, imo multo etiam magis, quam ingenuis artibus ad humanitatem est informanda. Quamobrem consentaneum putavi, quaestiunculis quibusdam tecum agere, ut certo sciam, num recte an secus in ea re studium operamque posueris.

Praeceptoris Officium.

Pietas Puerilis‡.

a Deut. iv. 9, 10. et xxxi. 12, 13. Ps. lxxviii. 3, 4. &c. Matt. xix. 13. 2 Tim. iii. 15.

A. Et ego§, praeceptor venerande, quantum ea, quae me ex Sacris Literis edocuisti, animo percipere, et memoria custodire potui, quantumque audita reminisci et recordari in praesenti possum, quaesitis a te libenter respondebo.

* animorum] non corporum sed animorum *atque mentium* esse oportet MS. animorum atque being added in the margin.

† ad officii] officii mei magnam esse partem video, non tam ut ingenuis literarum studiis imbutus, quam etiam atque etiam ut vera religione quam in tenera ista aetate animo infixam habere debes, sedulo ac diligenter institutus sis, curare. Quamobrem consentaneum, &c. &c. MS. The words ingenuis literarum studiis are interlined. It had originally run, non tam ut bonis literis imbutus.

‡ *Pietas Puerilis* is probably borrowed from the Colloquy of Erasmus so intitled.

§ Et ego] AUDITOR. Et ego ——respondebo inserted in the MS. on the revision. Originally the Teacher had continued without any interruption . . studium operamque posueris. Age igitur, dic mihi, &c.

M. Age igitur, *dic mihi, mi fili, quaenam ea sit Religio quam profiteris.

Christiana Religio.

A. Eam, praeceptor venerande, Religionem profiteor, cujus auctor magisterque est CHRISTUS Dominus, quaeque ob eam ipsam causam proprio et vero nomine, Christiana appellata est; †ut et qui eam profitentur, Christiani[b] nuncupati sunt.

Nomen ab Auctore.

b Act. xi. 26.

M. Agnoscis igitur te Christianae pietatis et religionis cultorem, ac CHRISTI Domini nostri atque praeceptoris discipulum?

A. Id ‡equidem agnosco, atque ingenue et libere profiteor;[c] quin et universae felicitatis meae summam in eo pono,[d] tanquam in summo hominis bono, ut sine quo conditio nostra, quam quorumvis brutorum multo esset infelicior futura.

c Rom. x. 9, 10.

d Ps. i. et xxxiii. 12. Joan. iii. 18, 36.

M. Religionis ergo atque pietatis Christianae, cujus est gravissimum sanctissimumque nomen, vim et naturam mihi definitione aliqua breviter explicari velim.

Definitio.

A. Religio Christiana, est verus piusque Dei cultus, et observatio praeceptorum illius.[e]

e Deut. iv. 1, 2. et x. 12. Ps. cxix. 4. Matt. iv. 10. Joan. iv. 24.

M. Unde eam discendam esse putas?

A. Non aliunde profecto, quam ex coelesti Dei ipsius verbo, quod nobis Sacris Literis descriptum tradidit.[f]

f Ps. i. 2. et lxxviii. 1. et cxix. toto. Joan. v. 39. 2 Tim. iii. 15.

M. Quaenam sunt ea scripta, quae verbum Dei, et Sacras Literas nuncupas?

A. Non alia, quam quae per Mosen[g] et Prophetas sanctos, Dei Optimi Maximi amicos, Divini Spiritus instinctu, in Veteri Testamento primum, deinde clarius in Novo Testamento, per Dominum[h] nostrum Jesum Christum Dei filium,

g Exod. xxxii. 15, 16. Deut. iv. 1. Luc. xvi. 29—31. et xxiv. 27, 44. 2 Pet. i. 20.

h Joan. i. 5, 9. et viii. 12. Heb. i. 1, 2.

* dic mihi] dic mihi *primum*, mi fili MS.

† ut et qui——nuncupati sunt.] This clause was added on the revision of the MS.

‡ equidem] *quidem* MS.

atque sanctos ejus Apostolos numine Dei afflatos divulgata sunt,[i] et ad nostram usque aetatem integra conservata atque illaesa[k].

M. Cur verbum suum Deus ita nobis Scripturis manifestare voluit?

A. Quoniam Dei Optimi Maximi voluntatem, in cujus cognitione atque erga eum obedientia[l] vera pietas sita est, ipsi ex nobis, quae cordium nostrorum sunt tenebrae[m], intelligere non possumus: misertus nostri Deus eam nobis patefecit[n], atque illustravit, illustratamque in utriusque Testamenti[o] volumine, quae Sacrae Scripturae[p] dicuntur, reliquit: ne incerti huc illuc ferremur[q], sed per coelestem ejus doctrinam veluti aditus quidam nobis in coelum daretur.

M. Cur Dei verbum Testamenti appellatione nuncupas?

A. Quia in Religione suscipienda caput esse constat intelligere quae sit voluntas[r] Dei immortalis, *Testamenti vero nomine non voluntas solum, sed et suprema[s] etiam atque immutabilis voluntas significatur: monemur ne aliud in religione[t] sequamur aut quaeramus amplius, quam a Deo ibi docemur: sed ut unus est verus Deus, ita unus sit unius Dei pius cultus puraque religio. Alioqui novas nobis †quotidie commentitias[u] religiones fingeremus, et sua cuique genti, sua cuique civitati, sua cuique homini esset religio. Imo non religionem et veram pietatem virtutum omnium initium atque fundamentum, sed superstitionem mendacem pietatis umbram, ducem ad res gerendas haberemus: id quod ex priscarum gentium[v] in rebus alioqui humanis‡ sapientium

i Matt. xxviii. 20. Joan. xx. 22. Act. ii. 4. Eph. iii. 5.
k Esa. xl. 8. Matt. v. 18. Luc. xvi. 17.
l Matt. vii. 21. et xii. 50. Heb. x. 36. 1 Joan. ii. 17.
m Joan. i. 5. 1 Cor. i. 21. Eph. iv. 17, 18.
n Sapien. ix. 16, 17. Act. xxvi. 18. 1 Pet. ii. 9.
o Gal. iv. 24. Heb. viii. 6. et ix. 15.
p Matt. xxvi. 56. 2 Tim. iii. 16.
q Matt. xxii. 29. Marc. xii. 24.
r Matt. vii. 21. et xii. 50.
s Gal. iii. 15—17.
t Deut. iv. 2. et v. 32. et xxviii. 14.
u Matt. xv. 3—6, 9.
v Deut. xii. 31, 32. et xiii. 3, 4. Rom. i. 23. [24, 25.]

* Testamenti vero nomine] vero is added in the margin of the MS.

† quotidie] quotidie*que* Mill.

‡ sapientium] sapien*tum* MS.

variis innumerisque non religionibus, sed superstitionibus plusquam anilibus ipsa est luce clarius.

M. Omnia ergo ad pietatem salutemque necessaria in verbo Dei scripto contineri affirmas?

w Deut. xiii. 4, 18. Ps. xii. 6. et xviii. 30. et xix. 7—9. Joan. iv. 25. 1 Cor. i. 18. et ii. 6. Gal. i. 8, 9. Col. i. 25.

A. Certe[w]; esset enim intolerabilis impietatis atque dementiae existimare, vel Deum imperfectam doctrinam reliquisse, vel homines, quod ille non perfecerit, absolvere potuisse. Itaque Dominus severissime interdixit, ne[x] verbo suo quidquam adderent vel subtraherent, neve ab eo ad *dextram vel sinistram deflecterent.

x Deut. iv. 2, 40. [xii. 32.] Prov. xxx. 6. Esa. xxx. 21.

M. Si hoc verum sit quod asseris, quorsum tam multa in Conciliis et conventibus Ecclesiasticis saepius decernuntur, et a doctis hominibus in concionibus docentur, vel scriptis traduntur?

A. Haec omnia, vel ad obscuros verbi Dei locos interpretandos, et ad emergentes controversias tollendas, vel ad externam Ecclesiae gubernationem constituendam pertinent: non ut nova de religione dogmata prodantur. Omnia[y] enim ad salutem necessarie, †quomodo videlicet pietas, sanctitas, religio, pure et caste Dei numini tribuendae sint: quae praestanda sit Deo obedientia ad quam solam piae vitae ratio instituenda est: quae collocanda in Deo fiducia: quomodo item invocandus sit Deus, illique accepta referenda bona omnia: quae in mysteriis Divinis peragendis observanda ratio: hujusmodi, inquam, ex verbo Dei discenda sunt, sine cujus cognitione ista vel ignorantur prorsus, vel absurdissime fiunt,

y Deut. xxxii. 4. Ps. xix. 7, 8. cxvii. toto. 2 Tim. iii. 15—17.

* dextram] In the first Ed. and in C. *dexteram*, which appears also in Dr. Mill's book. The other editions and the MS. exhibit the more usual form.

† quomodo videlicet——tribuendae sint:] inserted on the revision. Originally the MS. had, Omnia enim ad salutem necessaria, videlicet quae praestanda sit Deo, &c.

ita ut infecta esse praestiterit : sicut et Dominus ipse alicubi *testatur, Scripturarum[z] †ignorationem, errorum omnium esse matrem ; ipseque etiam docens, verbum Dei scriptum[a] fere allegat, ‡et nos ad discendum ex illo relegat. Ob hanc igitur causam, et antiquitus in templis verbum Dei[b] publice legebatur, adhibitis etiam, si quando illorum copia erat, interpretibus, sicuti ex sacris historiis liquet ; et Dominus ipse in coelum mox ascensurus, Apostolis, quos selegerat, in mandatis praecipue dedit, ut[c] universos orbis terrarum mortales verbo suo instituerent : et ejus exemplum insequutus Paulus, §in[d] Ecclesiis constituendos esse decrevit, qui populum docerent : quod intelligeret, fidem, et quae ad pietatem pertinent omnia, ex lectione et auditione[e] verbi Dei pendere. Itaque Apostolos, ||doctores, prophetas, et interpretes[f] in Ecclesia Dei maxime esse necessarios.

z Matt. xxii. 29. Joan. xx. 9. Act. xiii. 27.

a Matt. xix. 4. et xxi. 13. Marc. vii. 6. Luc. x. 26. Joan. v. 39.

b Act. xiii. 15. 27. et xv. 21. [Luc. xxiv. 47.]

c Mat. xxviii. 20. Marc. xvi. 15. Joan. xxi. 15. [Act. i. 8.]

d Act. xiv. 23.

e Rom. x. 14, 17.

f 1 Cor. xii. 28. Ephes. iv. 11, 12.

M. Hos ergo doctores atque interpretes audiendos esse censes ?

A. Non minus quam ipsum Dominum si praesens adesset, quoad ea tantum tradant, quae a Domino acceperunt. Quod et ipse testatur, dicens : " Qui[g] " vos audit, me audit : qui vos spernit, me spernit." Imo et his verbi sui praeconibus ligandi[h] atque solvendi potestatem dedit, ut quorum peccata in terris

g Matt. x. 20. 40. et xxviii. 19, 20. Luc. x. 16. Joan. xiii. 20.

h Matt. xvi. 19. et xviii. 18. Joan. xx. 23.

* testatur] MS. *docet*.

† *ignorantiam* A.B.D.E.F. Cleaver.

‡ et nos ad discendum ex illo relegat,] added in the MS. on the revision. The sentence originally ended with allegat.

§ in Ecclesiis] Paulus *oppidatim* in Ecclesiis constituendos &c. MS. in Ecclesiis being added in the margin. Whitaker's version gives, *καὶ ὁ Παῦλος, τοῦτο τὸ παράγγελμα φυλάττων, ἐν τῇ ἐκκλησίᾳ φησὶ δεῖν εἶναι τοὺς τὸν λαὸν παιδεύσοντας, κ. τ. λ.*

|| doctores] This word was inserted on the revision of the MS.

illi per Dei verbum condonarint, vel detinuerint, ea vel condonata, vel * detenta essent in coelo.

M. An istos satis est semel de religione disserentes audivisse?

i Matt. x. 22. et xxiv. 13. Luc. ix. 62. Rom. xi. 22. 1 Cor. ix. 24—27. 2 Tim. iii. 14. k Judic. ii. 7—13. Ps. cvi. 7. 13. Hierem. ii. 32. Luc. xxiv. 25.

A. Christi[i] nos discipulos usque ad finem, vel potius sine fine esse oportet. Parum est ergo † incepisse, nisi perseveres. Et quae nostra est tarditas[k] atque oblivio, saepe docendi atque admonendi sumus, ‡exstimulandi saepe, et quasi auribus vellicandi; semel enim, aut raro audita facile excidere solent.

l Act. xiii. 15. 27. et xv. 21.

Et eam ob causam (ut ante dictum est) singulis[l] sabbatis (sicut ex historiis sacris apparet) confluente simul multitudine, legebatur publice verbum Dei, et ejus interpretes, si qui adessent, audiebantur. Quae consuetudo, et in nostris hodie ecclesiis ex Apostolica adeoque Divina ordinatione est recepta.

M. An ergo verbum Dei peregrina lingua, et populo ignota legendum esse censes?

A. Id vero esset Deum pariter, atque ejus populum crasse irridere, atque utroque impudenter abuti. Nam cum Deus verbum suum omni aetati atque sexui[m] clare legi mandet, ut omnes videlicet intelligant, et discant timere Dominum Deum suum, sicuti ipse in verbo suo diserte testatur; ridiculum cum primis esset, verbum Dei ad ejus populum docendum ab ipso Deo destinatum, populo lingua ipsi incognita, unde nihil discere possint, praelegere§. Sed

m Deut. iv. 10. xxxi. 11—13. Jos. viii. 35. 2 Paral. xxxiv. 30. [Nehem. viii. 3.]

* detenta essent] detenta *sint* in coelo MS.

† incepisse] So in MS. The first Ed. and C. have incoepisse, as afterwards sepe for saepe.

‡ exstimulandi] e*xti*mulandi MS. the first Ed. and B.C.D.E.F.

§ The following illustration from Cicero, Tuscul. Quaest., not noticed in any of the printed books, is interlined here in the MS.: Verissime dictum est homines surdos esse in his linguis quas non intelligunt. The passage to which the reference is made, is to be found in the fifth book, §. 116. Omnesque item nos in iis linguis,

et Divus Paulus de ea re clare disserit: itaque[n] concludit, indoctum populum non posse respondere Amen, ad eam gratiarum actionem, quam non intelligat; sed legentem, audientesque mutuo sibi barbaros[o] futuros, si quid in coetu sit dictum, quod non ab his, qui intersunt, percipiatur; seque[p] adeo malle in Ecclesia Dei quinque verba intellecta loqui, quam decem millia non intellecta.

n 1 Cor. xiv. 16.

o 1 Cor. xiv. 11.

p 1 Cor. xiv. 19.

M. Satisne ergo munere nostro defuncti erimus, si operam dederimus, ut audiamus intelligamusque verbum Dei?

A. Minime: verbum siquidem Dei non audire modo et intelligere, sed firma[q] animi assensione, ut veritatem Dei de coelo delapsam, amplecti, et ex animo amare, dociles[r] item nos eidem praebere, mentesque nostras in ejus obsequium formare oportet: ut *cordibus semel infixum altas illic radices agat, fructumque piae vitae, ad ejus regulam institutae proferat: ut ita in salutem nobis, sicuti destinatum est, cedat. Constat[s] ergo omni studio enitendum esse, ut in eo legendo, meditando, audiendo, tum privatim, tum publice proficiamus; proficere autem nullo modo possumus, si ignota nobis lingua proponatur.

q Ps. i. 2. et xix. 8—10. Marc. xvi. 16. Joan. xx. 27, 29, 31. Act. xiii. 48.

r Deut. xxxi. 12. 2 Paral. xxxiv. 31. Luc. xi. 28. Joan. v. 24. Jac. i. 21—23.

s Deut. xvii. 19. Jos. i. 8. Ps. i. 2.

M. Verum an legendo tantum Dei verbum, illudque et ejus doctores sedulo audiendo, ad eam, quam dicis, perfectionem perveniemus?

A. Quia Dei sapientia est, frustra in ea, vel docenda, vel discenda, homines operam ponerent, nisi Deus[t] magisterio Spiritus sui corda nostra instituere dignaretur: sicuti Paulus docet, frustra[u] vel plan-

t Deut. xxix. 4. Luc. xxiv. 25, 27, 45, 46. Act. xvi. 14. 2 Cor. iv. 6.

u 1 Cor. iii. 7.

quas non intelligimus, quae sunt innumerabiles, surdi profecto sumus.

* In the MS. ut cordibus *nostris* semel infixum—

tari, vel irrigari, nisi Deus incrementum dederit. Itaque ut sapientiam Dei, in ejus verbo absconditam, intelligamus, ardenti[v] precatione a Deo petendum est, ut Spiritu suo mentes nostras, tenebris plusquam Cimmeriis offusas[w] illustret; hunc enim coelitus demissum Doctorem[x] in omnem nos veritatem perducturum Dominus ante promisit.

v Ps. lxxxvi. 11. et cxix. 33—35.

w Marc. vi. 52. Joan. i. 5. 1 Cor. ii. 14.

x Joan. xvi. 13.

M. Universum illud Dei verbum in quas praecipue partes *distribuis?

Partitio Verbi Dei.

A. In Legem, et Evangelium.

M. †Haec duo quomodo distinguuntur?

A. Lex, officia tum pietatis erga Deum, id est, verum Dei cultum, tum charitatis[y] erga proximum, describit; exactamque nostram obedientiam[z] severe requirit, atque exigit; et obsequentibus vitam aeternam pollicetur: ‡minus vero obsequentibus, minas proponit, et poenas, adeoque mortem perpetuam denunciat. Evangelium Dei[a] promissiones continet; et violatoribus Legis, modo eos admissi poeniteat, propitium fore Deum, per fidem in Christum, pollicetur.

y Matt. xxii. 36. Marc. xii. 31. 1 Joan. iii. 23.

z Lev. xxvi. toto. Deut. v. 32. et xxviii. toto. Joan. xiv. 15, 21, 23.

a Marc. i. 15. et xvi. 16. Luc. v. 32. et xxiv. 47. Joan. i. 17. Act. ii. 38. et xiii. 38. Rom. i. 16. Gal. iii. 13.

M. Verbum ergo Dei, voluntatem nos ejus docere, et omnia ad salutem necessaria continere, in eoque meditandum esse diligenter, ejusque doctores atque interpretes sedulo audiendos, super omnia vero Doctorem nobis coelitus precatione esse §impetrandum, quid item sit illud, et ex quibus constet partibus, hactenus a te est explicatum.

|| *Rerum dictarum summa.*

A. Ita est.

* distribuis?] distinguis? MS.

† Haec duo quomodo *breviter* distinguuntur? MS.

‡ In MS. minus vero obsequentibus, *comminationes* et poenas adeoque, &c.

§ impetrandum] so corrected on the revision of the MS. The copyist had in the first instance written *interpretandum*.

|| Rerum dictarum summa.] *Rerum divinarum summa* A. B. and so in Randolph and Cleaver. In the other books we have the reading of the first Ed. restored.

M. Quoniam igitur ex verbo Dei, tanquam ex fonte quodam, dimanat Religio Christiana, ut antea verbum Dei, ita nunc et Religionem ipsam, quae ex verbo Dei haurienda est, mihi in suas partes, et veluti membra, distribue; ut, quo referenda sint singula, et ad certas quasi metas dirigenda, liquido statuamus.

A. Ut verbi Dei, ita et Religionis duae praecipuae sunt partes: Obedientia[b], quam Lex, perfecta justitiae regula, exigit: et Fides, quam[c] Evangelium, quod promissiones de Dei misericordia complectitur, postulat. *Religionis Partitio.*

b Levit. xxvi. 3, 14. Deut. xi. 26—28. Joan. xiv. 15, 21, 23, 24.

c Marc. xvi. 15, 16. Rom. i. 5, 16. iii. 22. et iv. toto.

M. *Videntur tamen aut plures, aut non eaedem esse Religionis partes: aliis enim interdum nominibus in partiendo utuntur Sacrae Literae.

A. Verum id quidem est: nam alicubi in Fidem et[d] Charitatem, alicubi in Poenitentiam[e] et Fidem, Religionem totam partiuntur; pro Obedientia enim aliquando charitatem[f] quae per Legem in Deum atque homines perfecta requiritur: aliquando vero, quia neque obedientiam, neque[g] charitatem, quam debemus, praestamus, Poenitentiam,[h] peccatoribus ad Dei misericordiam consequendam maxime necessariam, substituunt. †Quibusdam, qui plures partes volunt, prima est, Cognitio[i] debiti officii ex Lege, et damnatio per Legem ob desertum repudiatumque officium: secunda, Cognitio[k] fiduciaque liberationis ex Evangelio: tertia, Precatio[l] imploratioque Divinae clementiae atque auxilii: quarta, Gratiarum[m] actio pro liberatione caeterisque beneficiis Divinis.

d Gal. v. 6. 1 Joan. iii. 23.

e Marc. i. 15.

f Matt. xxii. 37. Marc. xii. 30, 31, 33.

g Ps. xiv. 2. Rom. iii. 9.

h Matt. iv. 17. Marc. i. 15. Act. ii. 38.

i Rom. iii. 20. et vii. 7.

k Rom. iii. 21. Gal. ii. 16.

l Ps. xxxii. 5, 6. Rom. x. 12, 13.

m 2 Cor. i. 11. et ii. 14. Eph. v. 4, 20. Phil. iv. 6. Colos. iii. 17.

* In the MS. *Videtur* tamen aut plures aut non *easdem* esse.

† Quibusdam, qui——caeterisque beneficiis Divinis, inserted on the revision. Originally the MS. had necessariam substituant. Sed utcunque nominibus varient, res eaedem sunt, et ad has duas praecipuas partes in quibus, &c.

Sed utcunque nominibus varient, res eaedem sunt, et ad duas illas praecipuas partes, Obedientiam, et Fidem, in quibus omnis Religionis nostrae vis, et natura continetur, caetera omnia referuntur. Quum enim invocationem, et gratiarum actionem, et istis conjunctissima mysteria Divina, quae Sacramenta dicuntur, plerique ut partes adjungant, haec quidem prioribus illis duabus continentur. Nemo enim vel fiduciae vel obedientiae officio erga Deum defungi recte potest, qui non premente eum aliqua necessitate, ad ipsum confugere, et omnia illi bona accepta referre, cumque usus et tempus postulat, mysteriis ejus sacris rite uti velit.

M. Assentior quidem tibi, quod omnia ad has duas partes referri possint, si quis accuratius ista, et paulo subtilius pertractare cupiat. Verum quoniam accuratissima partiendi ratio a pueris non est exigenda, malim ut in plures partes, pingui quadam Minerva, religionem distribuas, quo dilucidior res tota sit. Crassius ergo, modo *apertius, ista tractemus.

A. Quando ita visum est, pingui (ut dicis) Minerva mecum agere, possem non incommode, ex duabus quatuor partes efficere, Religionemque totam in Obedientiam, Fidem, Invocationem, et Sacramenta distribuere.

‡ *Religionis Partes quatuor.*

M. Age ergo, quum †nostram hanc Religionis tractationem, quam explicatissimam esse cupiam, huic

* In the version of Whitaker, παχύτερον οὖν καὶ σαφέστερον περὶ τούτων εἴπωμεν.

† In MS. and in the earlier impression of the first Ed. quum nos*trum hunc de* Religio*ne* tracta*tum*, quam explicatissi*mum*. In the later impression of the first and in all subsequent Edd. as above. See the Appendix, v. *Tractatio*.

‡ This marginal abstract was inserted first in A. It is dropped in C. but reappears in D.E.F.

ordini insistamus: ut primo loco de Obedientia, quam Lex requirit: secundo, de Fide, quae Evangelii promissiones respicit et amplectitur: tertio, de invocatione, et gratiarum actione, quae sunt conjunctissimae: quarto et ultimo loco, de sacramentis mysteriisque Divinis percontemur.

A. Et ego, praeceptor venerande, sicuti ex te audivi, et studiose, ut est puerorum captus atque * memoriola, didici, interroganti tibi libenter respondebo.

Prima Pars, de Lege et Obedientia.

M. Quum ergo Obedientia[n] nostra, de qua primum nobis dicendum est, ad normam Legis Divinae sit revocanda, necesse est ut Legis vim atque naturam universam prius excutiamus: qua cognita et explorata, quae, et qualis nostra debeat esse obedientia, ignorari non potest. De Lege itaque quid sentias, dicere ordire.

n Lev. xxvi. 3, 14. Deut. x. 12. et xxviii. toto. Ps. cxix. 4. Luc. x. 25, 26. Joan. xiv. 15, 21, 23, 24. Jacob. ii. 10.

A. Legem Dei justitiae, quae ab homine exigitur, perfectam[o] et omnibus numeris absolutam †regulam esse sentio, quae jubet[p] ea quae facienda sunt, prohibetque contraria. In hac lege Deus omnia ad voluntatem[q] et arbitrium suum revocavit, ut nulla ipsi neque erga se, neque erga homines pietas probari

o Deut. iv. 2. et v. 32. et xxxii. 4. Ps. xix. 6, 7.

p Exod. xx. toto. et Deut. v. Esa. xxx. 21.

q Deut. vi. 17, 18. et xiii. 18. Rom. xii. 2. Eph. v. 17. et vi. 7. Col. i. 9.

* memoriola] In F. *memoria*. In the MS. this answer runs quite differently: Et ego, praeceptor venerande, quaesitis a te, prout ex Sacris

me docuisti

Literis sum edoctus, libenter pro tenui meo captu respondebo. The original transcript begins *At* ego. This was altered on the revision, when also Nowell wrote me docuisti over sum edoctus, without actually expunging this latter form of expression. Norton's translation represents the reading of the MS.

† This was considerably enlarged on the revision. The MS. originally had, regulam esse sentio, in qua Deus omnia ad voluntatem, et arbitrium revocavit, ut nulla Deo neque erga se, &c.

possit, nisi ea sola, quae ad hujus regulae amussim per omnia quadret. Frustra ergo mortales suo sibi arbitratu[r] pietatis rationes confingunt. Legem enim suam Deus, ut certissimam, tum cultus Divini, tum officiorum erga homines regulam[s], duabus descriptam[t] tabulis nobis proposuit: simulque Obedientia[u] nostra nihil, *quod quidem in terris fiat, sibi gratius acceptiusve esse demonstravit.

r 1 Sam. xv. 22. Esa. xxix. 13. Matt. xv. 3, 9.

s Matt. xxii. 36, 40. 1 Joan. iii. 23.

t Exod. xxxi. 18. et xxxiv. 28, 29. Deut. iv. 13.

u Deut. v. 28. et x. 12. et xi. 26. Matt. xix. 16. 1 Joan. iii. 24.

M. Prior Tabula quo est argumento?

†*A.* De pietate nostra[v] in Deum tractat, et prima quatuor Legis praecepta complectitur.

v Deut. vi. 5. Matt. xxii. 36.

M. Secunda vero?

A. ‡De charitatis sive dilectionis mutuae[w] inter homines officiis: quae sex praecepta continet. Ita in summa decem[x] omnino praeceptis tota Lex absolvitur; cujus rei gratia Decalogi nomen Legi inditum est.

w Matt. xxii. 39. Rom. xiii. 8, 9. Gal. v. 14.

x Exod. xxxiv. 28. Deut. iv. 13.

M. Recita mihi, primae Tabulae primum Praeceptum.

A. Deus ad hunc modum effatus est: AUDI[y], ISRAEL: EGO SUM §DOMINUS DEUS TUUS, QUI TE EDUXI EX DOMICILIO SERVITUTIS AEGYPTIAE. NON HABEBIS DEOS ||ALIENOS CORAM ME.

y Exod. xx. 1, 2, 3. Deut. v. 6, 7. Ps. lxxxi. 8, 9. Mich. vi. 4.

M. Cur de se, atque beneficio suo, quaedam primum Deus commemorat?

* quod quidem in terris fiat] These words were inserted on the revision, and a reference to 1 Reg. xv. made in the margin; i. e. doubtless according to the distribution of our English Bible, 1 Sam. xv. 22.

† A. *Quae ad pietatem* in Deum *nostram pertinent* tractat, et prima, &c. D.E.F.

‡ So also in MS. and in A. In C. De charitatis sive *amoris mutui*, &c. In D.E.F. Charitatis *sive amoris mutui* inter homines *officia declarat, et* sex reliqua praecepta continet. Ita &c.

§ Dominus] So corrected in MS. for *Jehova*.

|| ALIENOS] MS. and earlier impression of the first Ed. *alios*. The other Books follow the Vulgate. And so also the MS. infra, p. 24. l. 9, 14.

A. In primis illi curae fuit, ne legum a se latarum existimatio[z] mox per contemptum imminueretur; ideoque quo major authoritas accederet, isto veluti exordio utitur: *Ego sum Dominus Deus tuus; quibus verbis conditorem[a] se, Dominum ac Servatorem nostrum, omnisque boni authorem esse docet; jubendique authoritatem jure optimo, ex legislatoris dignitate sibi vendicat; et Legi suae ex bonitate gratiam conciliat; atque ex utroque pariter necessitatem nobis obsequendi summam imponit, nisi et in Potentissimum rebelles[b], et in Optimum ingrati esse velimus.

z Levit. xxvi. toto. Deut. vi. 6.

a Deut. x. 14. 15. Ps. cxxxv. 4, 6. et cxxxvi. 1. Esa. viii. 13. et xliii. 1. Mal. ii. 10. 1 Tim. vi. 14—16.

b Mal. i. 6.

M. At †cum Israelem nominatim appellet, ac ‡de rupto servitutis Aegyptiae jugo diserte mentionem faciat, an non ad populum Israeliticum proprie pertinet?

A. Israelitas quidem corporali servitute[c] per servum suum Mosen exemit Deus; at suos omnes ex spirituali peccati servitute[d] et diaboli tyrannide, qua alioqui pressi oppressique jacuerant, per Filium suum Jesum Christum asseruit. Hoc liberationis genus ad omnes peraeque[e] homines pertinet, qui in Deo liberatore fiduciam omnem collocant, illiusque legibus pro[f] virili parent; quod ni faciant, summae eos ingratitudinis reos[g] fore, hac beneficii summi commemoratione denunciat. Cogitet enim quisque Satanam[h], infernum illum Pharaonem suo capiti imminentem; peccatum[i] item foedissimum esse lutum illud in quo turpissime volutatur; et §gehennam[k],

c Exod. xii. et xiv.

d Joan. viii. 34, 36. Rom. vi. 20. Col. i. 13. Heb. ii. 14. 15. Act. x. 38.

e Rom. iii. 22.

f Joan. viii. 51. 1 Joan. iii. 8, 22.

g Ps. lxxviii. 13, 14. et ciii. 1. Jerem. ii. 6.

h Luc. xiii. 16. 2 Tim. ii. 26. 1 Pet. v. 8.

i Ps. xl. 2. Esa. lix. 3. 2 Pet. ii. 20, 22. Apoc. xvi. 15.

k Matt. xiii. 40. Luc. xvi. 23. 2 Pet. ii. 4.

* In the MS. Ego sum Jehova Deus tuus. In the earlier impression of the first Ed. Ego sum Jehova Dominus Deus tuus. In all the other Books as above. Compare p. 25 §, p. 27 ‡, and p. 31 *.

† *quum* MS.

‡ *dirupto* B. Bp. Cleaver.

§ The earlier impression of the first Ed. makes Et gehennam the commencement of a new sentence. All the other printed books and the MS. distribute as above.

Aegyptiam servitutem teterrimam, sibi ob animi oculos proponat; et libertatem hanc quam dixi, unice sibi expetendam[l] esse, ut quae sua maxime intersit, facile intelliget: qua tamen indignissimus erit, ni libertatis authorem[m] omni obsequio, atque obedientia colat.

l Matt. xvi. 26. Act. xxvi. 18. Rom. xvi. 20.

m Esa. xvii. 10. Joan. xiv. 15. Rom. vi. 13. 1 Cor. vi. 19.

M. Perge.

A. Confirmata jam Legis suae authoritate sequitur ipsum Praeceptum: NON HABEBIS DEOS ALIENOS CORAM ME.

M. Hoc quid sibi velit dicito.

A. Idololatriam quam[n] penitus odit Deus, vetat atque prohibet.

n Levit. xxvi. 1, 13. Deut. xii. 3. Jud. x. 6—16.

M. Idololatria, aut Deos alienos habere, quid est?

A. Est in locum unius veri[o] Dei, qui se palam nobis manifestoque in Sacris Literis ostendit atque patefecit, alias vel personas vel res constituere, et ut Deos quosdam[p] nobis fingere et comminisci, quas ut Deos colamus, et in quibus spem nostram ponamus atque collocemus. Jubet enim ut unum[q] se tantum Deum agnoscamus: id est, ut quae ad ejus majestatem spectant universa, quaeque[r] soli illi debemus, eorum ne vel minimam quidem partem transferamus alio; *sed suum illi honorem cultumque soli atque in solidum exhibeamus; cujus quicquam ad alterum deferre summum esset nefas.

o Deut. vi. 4, 5. Marc. xii. 29, 32.

p Esa. xliv. 17. Dan. iii. 5, 7, 12, 15.

q Deut. iv. 35, 39. et vi. 4, 5. Marc. xii. 29, 32.

r Deut. x. 20. Luc. iv. 8. Act. x. 25, 26. Apoc. xix. 10.

M. Quae sunt illa, quae Deo peculiariter debemus, in quibus cultum illi proprium et peculiarem situm esse dicis?

A. Deo quidem innumera †debemus; verum universa ad quatuor capita non inepte referri possunt.

* sed suum illi honorem] So arranged on the revision, previously to which it stood—sed suum honorem cultumque illi soli—

† The transcriber had re-

M. Quae sunt ea?

A. Ut ipsius majestati summam[s] venerationem, summum ejus bonitati[t] amorem atque fiduciam praestemus, *ad illum confugiamus, et[u] ipsius implo-remus opem, illique nos et nostra[v] omnia accepta re-feramus. Haec ut nulli alii, ita illi soli exhibenda sunt omnia; si illum solum Deum nostrum[w] habere, illiusque populus peculiaris esse volumus.

s Deut. x. 12. 1 Par. xvi. 28. Ps. xxix. 2, &c. et xcvi. 6, 7.
t Matt. xxii. 37. 1 Joan. iv. 17, et v. 10.
u Ps. l. 14, 15. Matt. vi. 9.
v Ps. xxxiv. et lxvi. et toto libro Ps.
w Lev. xxvi. 12. Deut. vii. 6. Ps. xcv. 6, 7. et xxxiii. 12. Tit. ii. 14. Heb. viii. 10.

M. Ultima illa verba, CORAM ME, quid significant?

A. Non posse nos vel semel ad defectionem spectare, nisi Deum[x] testem habeamus; nihil enim tam abditum, atque reconditum esse, ut eum latere possit. Praeterea non apertae solum confessionis honorem, sed et cordis[y] intimam ac †sinceram pietatem requirere sese Deus indicat: ut qui occultarum sit cogitationum cognitor atque judex.

x Ps. xxxiii. 14. Esa. xxix. 15. Jer. xvii. 9, 10. Heb. iv. 13.
y Esa. i. 16. et xxix. 13, 15. Matt. v. 8. et xv. 8, 18.

M. Satis ergo dictum esto de primo Praecepto: jam ad secundum pergamus.

A. ‡SIMULACHRUM[z] ULLIUS REI, QUAE AUT SUPRA IN COELO, AUT INFRA IN TERRA, AUT IN AQUIS INFRA TERRAM SIT, NON EFFINGES: EA NON VENERABERIS NEQUE COLES. §NAM EGO SUM DOMINUS DEUS TUUS, ZELOTYPUS[a], QUI PARENTUM INIQUITATEM ETIAM IN

z Exod. xx. 4. Lev. xxvi. 1. Deut. iv. 15. et v. 8—10. et xxvii. 15. Ps. xcvii. 7. Esa. xlii. 8.
a Exod xxxiv. 7, 14. Deut. vii. 9.

peated the words, *in quibus cultum illi proprium debemus,* from the preceding question; and the pen has been drawn through them. This answer is at the top of a page; and the whole of the two pages immediately preceding has every appearance of having been rewritten. The original leaf has been cancelled.

* ad illum confugiamus,] These words were inserted on the revision.

† So written in MS. and so in A. and F. The earlier impression of the first Ed. has the less usual orthography *synceram,* which appears also in B.C.D.E.

‡ In MS. Simulachrum *rei illius,* &c. The earlier impression of the first Ed. has *symulachrum.* In D.E.F. the answer begins *Signum sculptile aut* simulachrum——

§ In MS. Nam ego sum Jehova Deus tuus. The word *zelotypus,* with *id est, impatiens socii* as a gloss in the margin, was substituted on the revision of the MS. for *fortis, socii impatiens.*

LIBERIS VINDICO, AD TERTIAM USQUE QUARTAMQUE PROGENIEM OSORUM MEI: CLEMENTIAQUE UTOR AD MILLESIMAM USQUE PROGENIEM, ERGA MEI AMANTES, MEAQUE PRAECEPTA CONSERVANTES.

M. Horum verborum quis est sensus?

A. Sicuti primo Praecepto solum se coli adorarique jubet, ita isto ab omni superstitione vitiosisque et corporeis figmentis avocat, quandoquidem ipsius cultus spiritualis[b] purusque esse debet; maxime vero *ab externae idololatriae[c] crassissimo vitio nos deterret.

b Esa. ii. 18. Joan. iv. 23, 24.
c Ps. lxxviii. 64. Esa. xlii. 8, 17. et xliv. 9. Jer. x. 14.

M. Pingendi itaque fingendique artes in totum damnat haec lex, ut videtur, ita ut nullas omnino imagines fieri liceat.

A. Minime: verum primo ne vel Dei exprimendi[d] vel adorandi causa, imagines ullas formemus, vetat: deinde ne imagines ipsas[e] adoremus edicit.

d Lev. xxvi. 1. Deut. iv. 15. Esa. xl. 18, 25. et xlvi. 5, 6. Ps. lxxviii. 58. Act. xvii. 29.

M. Cur Deum non licet corporea et aspectabili figura exprimere?

A. Quia inter Deum, qui spiritus[f] est, aeternus, immensus, infinitus, incomprehensibilis, et ab omni concretione mortali segregatus, et inter caducam, et corpoream, exilem et inanimem, inanemque figuram[g], nihil potest esse simile aut commune. Itaque per summam injuriam Dei Optimi Maximi majestatem minuunt, quum eam in hunc modum repraesentare conantur.

e Deut. v. 8, 9. Ps. xcvii. 7. et cvi. 36. Esa. xliv. 17, 19.
f Ps. cxv. 3, 4. Esa. xl. 10, &c. Joan. iv. 24. Rom. i. 20, 23.
g Esa. ii. 18, 19. et xl. 18, 19. et xlvi. 5, 6. Jer. x. 14. Act. xvii. 29.

M. Non ergo recte dixerunt †hi, qui imagines esse ‡idiotarum libros contendunt?

* ab externae idololatria A. ab externa idololatria Randolph. In Norton's Version . . . and chieflye he frayeth us from the most grosse fault of outward idolatrie.

† hii B.C.D.E.F.

‡ idiotarum libros] Wiclif

A. Quales libri sint nescio: de Deo certe nihil nisi errores docere possunt.

M. Quaenam est illa adorationis forma, quae hic damnatur?

A. Quum precaturi, ad[h] statuas aut imagines convertimur, coram illis prosternimur genibus inflexis, aperto capite, aut aliis signis honorem illis exhibentes, ac si Deus nobis illis repraesentaretur. In summa, in imaginibus, ne vel Deum quaeramus, vel colamus; vel quod idem est, ne imagines ipsas in Dei honorem veneremur, aut illis quoquo modo, ad majestatis suae injuriam, per idololatriam, aut superstitionem abutamur, hac lege prohibemur. Alioqui vero statuariae[i] picturaeque usus legitimus minime interdicitur.

h Ps. xcvii. 7. et cvi. 19, 36. Esa. xliv. 17, 19. Dan. iii. 5, 7. Osee xi. 2. Mich. v. 13. Act. vii. 41.

i 1 Reg. vii. 24, 25. Ezech. xli. 19. Matt. xxii. 20.

M. *Ex his quae mihi commemoras, colligi facile potest, in templis, quae[k] Dei cultui proprie dicantur, statuas, aut †imagines ullas collocare valde periculosum esse.

k Deut. vii. 5. et xxvii. 15. 2 Par. xxxi. 1. Esa. x. 10, 11. et xxx. 22. Ezech. vi. 4. Matt. xxi. 13.

A. Id verum esse, totius pene religionis interitu jam nimium profecto experti sumus.

M. At adhuc superest hujus legis quasi appendix quaedam.

A. Nam ego, inquit, sum Dominus ‡Deus tuus, socii[l] impatiens, qui vindico iniquitatem parentum

l Exod. xx. 5. Deut. v. 9. et vi. 15. Ps. lxxviii. 58. Nah. i. 2.

allowed the use of images as the books of lewd men. (i. e. ignorant. Cf. Acts xvii. 5.) See Lewis's Life of Wiclif, p. 175. Oxon. 1820.

* Ex his quae commemoras, &c. C.

† In 1562 Nowell was very sharply questioned and rebuked by Q. Elizabeth for directing a Prayerbook to be placed on her cushion at St. Paul's, which he had illustrated with engravings representing the stories and passions of the Saints and Martyrs, intending it for a new-year's-gift to her Majesty. See Churton's Life, p. 71. or Strype, Annals, i. 273. fol. 409. 8vo.

‡ The MS. originally had sum *Jehova* Deus *vester, fortis, zelotypus.* The alteration was made on the revision, but *vester* was allowed to remain. See above, p. 23. note *.

in filiis, usque in tertiam et quartam progeniem eorum qui me oderint.

M. Quorsum tandem, aut cur ista *dicuntur?

A. Haec eo pertinent †ut legem hanc, adhibita veluti sanctione, statuat et confirmet. Nam Dominum se ac Deum nostrum nominans duplici ratione, authoritatis[m] videlicet, et beneficentiae, nos ad sibi per omnia parendum ‡urget: §et zelotypiae[n] vocabulo indicat se socium, aut aequalem ferre non posse.

m Deut. x. 12. 1 Reg. xviii 39. 1 Tim. vi. 15.
n Exod. xxxiv. 14. Jos. xxiv. 19. Esa. xlii. 8.

M. Quae subest hujus quam dicis, zelotypiae ratio?

A. Aequissima profecto. Postquam enim nobis nihil promeritis[o], tantum pro infinita sua bonitate se donavit, optimo jure nos totos[p] omnino atque in solidum vult esse suos. Hoc enim est illud veluti sancti conjugii vinculum[q], quo fideli illi marito Deo animae nostrae, tanquam castae sponsae, copulantur. Quarum castitas est, Deo soli dicatas esse, et illi penitus adhaerere: sicuti rursum adulterio[r] pollui dicuntur animae nostrae, cum a Deo, ad idololatriam aut superstitionem deflectunt. Quo vero sponsae amantior est maritus, quoque castior ipse, eo est sponsae fidem violanti infensior.

o Ps. xliv. 3, 4. Esa. xlviii. 7, 8. Rom. v. 8. et xi. 35. 2 Tim. i. 9.
p Matt. iv. 10. et xxii. 37.
q Jer. ii. 2. 2 Cor. xi. 2. Eph. v. 24.
r Jer. ii. 20. et iii. 1. Ezech. vi. 9. et xvi. 15.

M. Prosequere.

A. ‖Jam quo impendio magis odisse se idololatriam ostendat, et graviore nos formidine a peccando coerceat, non de iis modo qui ipsi offenderint,

* So altered on the revision from *Haec quare addita sunt?*

† The answer in the first instance began Ut legem hanc, &c.

‡ The MS. has an additional paragraph, around which a line has been drawn . . . urget. Et fortitudinis suae mentionem faciens, ad animadvertendum in Legis violatores, satis se potentiae habere significat; solus enim ille potestatem habet et corpus et animam praecipitandi in exitium sempiternum. Postremo Zelotypiae vocabulo, &c.

§ No *et* in E.

‖ Before the revision this answer began, Jam quo graviore nos formidine, &c.

sed et de eorum quoque[s] liberis ac posteris poenas se sumpturum minatur. s Exod.xxxiv. 7. Deut. v. 9, 10. et vii. 9, 10. Esa. xiv. 20, 21.

M. *Verum quo tandem modo istuc Dei justitiae est consentaneum, quenquam propter alterius admissum poenas dare?

A. Ipsa humani generis conditio hanc quaestionem satis explicat. Natura[t] enim exitio obnoxii sumus omnes: in qua nos conditione si Deus relinquat, nihil est quod de eo conqueramur. Et sicut suam erga pios dilectionem et misericordiam, eorum posteritatem tuendo[u], fovendoque, et illis salutem quam non debuit †impartiendo, demonstrat; ita suam in impios vindictam, ipsorum filios[v] hac beneficentia privando, exsequitur: neque tamen injuria interim ulla eos afficit, quod gratiam, quam illis non[w] debuit, non sit impertitus, sed quales invenit, tales ingenio naturaeque suae relinquit. t Esa. i. 4, &c. Rom. iii. 9, 10. Eph. ii. 3. u Deut. iv. 37. Ps. xxxvii. 25. et lxix. 36. et cxii. 2. v Esa. xiv. 20. et xlviii. 18, 19. w Exod. xxxiii. 19. Rom. ix. 14. et xi. 35.

M. ‡Perge ad caetera.

A. Ne solis nos minis urgere videatur, jam sequitur altera pars, qua Deus, benigne et liberaliter pollicendo, nos ad obsequium invitat atque allectat. Clementia[x] enim se summa usurum promittit, tum erga omnes, qui se diligunt, suisque mandatis obtemperant, tum erga ipsorum etiam posteros. x Gen. xxii. 17. et xxvi. 4. Deut. v. 10. et vii. 9.

M. Qua ratione istuc aequum esse tibi videtur?

A. Ratio quidem aliqua est propter piam educationem, in qua suos liberos[y] pii parentes sic instituunt, ut illis in vero Domini timore et dilectione quasi haeredes succedere soleant. Sed et natura[z] ipsa nos ad benevolentiam erga amicorum liberos invitat; certissima y Gen. xviii. 19. Deut. iv. 9, 10. et xxxii. 46. Ps. cxxxii. 12. z 1 Reg. xi. 12. et xv. 4. 2 Reg. viii. 19.

* Verum quo tandem] tandem was inserted on the revision.

† impartiendo] So MS. In one copy of A. (Bodleian, A. 13. 2. Linc.) imper*t*iendo, which orthography is followed by Randolph, Cleaver, and Mill.

‡ Perge ad caetera] ad caetera added on the revision of the MS.

tamen ratio est, quod Deus ita promittit, quia[a] neque a justitia aberrare, neque fidem fallere potest unquam.

M. Atqui istud constans et perpetuum esse non apparet; quia pii aliquando parentes liberos[b] progignunt impios, et a parentum virtute degeneres, in quos Deus non obstante hac promissione graviter animadvertit.

A. Hoc quidem negari non potest. Nam Deus, ut propitium se (cum visum fuerit) impiorum[c] liberis exhibet, ita nulla hujusmodi necessitate piorum liberis devinctus tenetur, quin ipsi liberum[d] sit, ex illis quos velit repudiare. Verum in eo hujusmodi moderationem adhibet, ut certa promissioni suae fides semper constet.

M. Quum ante in vindicta tres, aut quatuor ad summum progenies nominet, cur hic in misericordia mille complectitur?

A. Ut ostendat ad mansuetudinem et[e] beneficentiam, quam ad severitatem, se multo esse procliviorem: sicut et ipse alibi profitetur, se ad iram tardum esse, ad ignoscendum vero propensissimum.

M. Ex his quae commemorasti omnibus, *videris mihi intelligere, Deum, ne ipsius cultus, qui spiritualis et purissimus esse debeat, crassa ulla idololatria aut superstitione pollueretur, magnam adhibuisse cautionem.

A. Maximam profecto. Nam non aperte solum[f] et prolixe enumeratis omnibus simulachrorum formis, in prima fere Legis suae parte, ut rem ad suam majestatem maxime spectantem, edixit; sed et horrendis minis[g] violatori, maximis rursum observatori

a Deut. xxxii. 4. 2 Par. xix. 7. [Ps. xcii. 15.] Jer. ii. 5. Rom. [iii. 3, 4.] ix. 14. 1 Cor. i. 9. 2 Cor. i. 18.

b 2 Sam. iii. 2. 2 Reg. xxiii. 30, 32. Ezech. xviii. 5—13.

c 1 Reg. xv. 3, 4.

d Exod. xxxiii. 19. Jos. xxiii. 12—15. Rom. iii. 3. et ix. 11—18.

e Exod. xxxiv. 6. Ps. xxx. 5. et ciii. 8. et cxlv. 8. Esa. liv. 7—10.

f Exod. xx. 4. Deut. iv. 16—18. et v. 8.

g Exod. xx. 5, 6. Lev. xxvi. 30. Deut. iv. 26, 27. et v. 9, 10. et xxvii. 15. Ps. xcvii. 7. Ezech. vi. 4—7.

* videris mihi intelligere] The MS. has *videor* mihi intelligere. Archbishop Parker wrote *videris* in the margin with red pencil.

propositis praemiis, hanc legem sancivit. Ita ut, aut non intellectum fuisse hoc mandatum, ut obscurum, aut non animadversum, ut in turba delitescens, aut non curatum, ut leve et minimum; sed ut nullum potius mandatum, nullis minis, nullis promissionibus adjunctis, neglectum prorsus ab omnibus jacuisse, plusquam stupendum videri possit.

M. Sic est profecto ut dicis: verum recita mihi jam Praeceptum tertium.

A. *NOMEN[h] DOMINI DEI TUI INANITER NON USURPABIS: NEQUE ENIM SINET IMPUNITUM JEHOVA, QUI EJUS NOMEN INANITER ADHIBUERIT.

h Exod. xx. 7. Lev. xix. 12. Deut. v. 11.

M. Quid est inaniter usurpare nomen Dei?

A. Eo vel pejerando[i], vel temere et incogitanter ac praeter necessitatem[k] jurando, aut vel semel praeter gravem causam nominando, abuti. Quum enim sit Divini nominis[l] majestas sacrosancta, omnibus modis cavere debemus, ne aut ipsi contempsisse, aut aliis contemnendi ejus occasionem praebuisse videamur: adeoque nomen Dei, nisi cum summa ejus reverentia[m], nunquam proferamus; ut venerandum et gloriosum, cum nobis ipsis, tum aliis omnibus appareat. De Deo[n] enim ejusque operibus, ne cogitare quidem, nedum loqui aliter quam in ejus honorem fas est. In summa, qui Dei nomine, nisi gravissimis de causis, et sanctissimis negotiis utitur, eo abutitur.

i Lev. xix. 12. Ps. xv. 4. 1 Tim. i. 10.
k Ecclus. xxiii. 9—13. Matt. v. 33—37.
l Deut. xxviii. 58. Ps. viii. 1. Jer. x. 6, 10.
m Ps. cxiii. 1—4. 1 Par. xxix. 13. Ps. xlviii. 1. et cxi. 9, &c.
n Ps. cxlv. 10—12. Sap. i. 1. et xiv. 30. Ecclus. xxiii. 9. et xxxix. 35.

M. Quid ergo de iis qui Deo convicium faciunt, de Magis item, atque aliis ejus generis hominibus impiis, censes?

A. Si qui tantum ex consuetudine prava[o], et importuna solum quadam facilitate Dei nomine utuntur, summa eum injuria afficiant; multo magis illi, qui in diris exsecrationibus[p], incantationibus, impre-

o Ecclus. xxiii. Matt. v. 34.
p Deut. xviii. 10—12. Esa. viii. 19. et xlvii. 9. Mal. iii. 5. Act. xix. 13. Gal. v. 20.

* Nomen Domini] So altered on the revision of the MS. from Nomen *Jehovae*, &c.

cationibus, aut ulla superstitione alia Dei nomine abutuntur, atroci atque nefario scelere sese astringunt.

M. Ecquis ergo est Divini nominis usus in jurejurando legitimus?

q Exod. xxii. 11. Jos. ii. 12. et ix. 15. Ps. xv. 4. et lxiii. 11. 2 Cor. xi. 31. Gal. i. 20.

A. Sane: cum justa[q] de causa datur jusjurandum, *vel ad asserendam veritatem, maxime si id requirat jubeatve magistratus; vel ob aliud magni momenti negotium, quo videlicet suum Deo honorem integrum servemus, aut mutuam inter homines concordiam charitatemque tueamur.

M. An ergo quoties vera loquimur, adhibere juramentum licebit?

A. Hoc minime licere jam ante dictum est; sic enim existimatio atque authoritas nominis Divini imminueretur, vileque illud et vulgare redderetur. Sed

r 1 Sam. xxiv. 21. et xxx. 15.

cum in gravi[r] negotio veritati fides alioqui non haberetur, eam sacramento confirmare licebit.

M. Quid deinde sequitur?

A. Neque enim impunitum, inquit, sinet Jehova, qui nomen ejus inaniter adhibuerit.

M. Quum in universum se in Legis suae violatores animadversurum alibi[s] Deus †denuntiet, quid est quod hic nomine suo abutentibus peculiariter minatur?

s Lev. xxvi. 14. Deut. xxviii. 15. &c. et infinitis locis.

t Lev. xix. 12. Deut. v. 11. Jer. xliv. 26. Ezech. xx. 8, 9, 14, 22. [xxxvi. 22, 23.]

A. Indicare voluit, quanti nominis sui[t] gloriam faciat, ut paratam ultionem videntes, majori studio ab eo profanando caveremus.

M. An divorum, ut aliorum hominum, rerumve nomina in jurejurando adhibere fas esse putas?

A. Nequaquam. Cum enim legitimum jusjuran-

* Before the revision, this stood, vel ad asserendam veritatem, vel ob aliud magni momenti negotium, quo videlicet mutuam inter homines &c. Compare the 39th Article.

† denunciet] B.C.E.F. and so in Cleaver and Dr. Mill's Ed.

dum nihil sit aliud, quam religiosa affirmatio se Deum, omnium conscium cognitoremque, testem[u] citare atque adhibere jusjurandum se verum jurare, eundemque, si falsum juravit*, mendacii scelerisque sui vindicem atque ultorem invocare atque imprecari; hunc Divinae sapientiae atque majestatis honorem, qui suus est proprius atque[v] peculiaris, partiri, et cum aliis vel personis vel rebus ** communicare, summum esset nefas.

u Exod. xxii. 11. Heb. vi. 16.

v Deut. vi. 13. et x. 20. Jos. xxiii. 7. Esa. lxv. 16.

M. Superest quartum Praeceptum, primae Tabulae ultimum.

A. DIEM SABBATI SANCTE[w] AGERE MEMENTO. SEX DIEBUS OPERABERIS, ET FACIES OMNIA OPERA TUA: SEPTIMO VERO DIE, QUOD EST DOMINI DEI TUI SABBATUM, NULLUM OPUS FACIES: NEC TU, NEC FILIUS TUUS, NEC FILIA TUA, NEC SERVUS TUUS, NEC ANCILLA TUA, †NEQUE JUMENTUM TUUM, NEQUE APUD TE DEGENS PEREGRINUS. NAM SEX DIEBUS PERFECIT[x] DEUS COELUM ET TERRAM, ET MARE, ET QUIDQUID IN ILLIS CONTINETUR. SEPTIMO QUIEVIT. ITAQUE DIEM SABBATI SACRUM, ‡SIBIQUE DICATUM ESSE VOLUIT.

w Exod. xvi. 23. et xx. 8. et xxxi. 13. Lev. xxiii. 3. Deut. v. 12. Ezech. xx. 12.

x Gen. ii. 1—3. Heb. iv. 3, 10.

M. Sabbati nomen quid significat?

A. Sabbatum si interpreteris, requiem[y] significat. Eo die, ut qui ad cultum Dei[z] solummodo sit institutus, §profana ||negotia omnia a piis longe semovenda sunt, quo religioni et pietati sedulo vacare queant.

y Exod. xvi. 23. Lev. xvi. 31.

z Jer. xvii. 21—24, 27. Ezech. xlvi. 3. Marc. vi. 2. Luc. xxiii. 56.

M. Cur suum nobis exemplum ad imitandum proposuit Dominus?

A. Quod clara, atque illustria exempla[a] animos

a Tob. iv. 12. Joan. xiii. 15. 1 Cor. iv. 16. et xi. 1.

* In the MS. si falsum *jurarit*.

** vel rebus] *or creatures*, Norton.

† neque jumentum tuum] Omitted by mistake in Dr. Mill's Edition.

‡ sibique dicatum] In the MS. sibi dicatum.

§ prophana MS.

|| negocia A.

hominum acrius excitent atque acuant. Nam et dominum servi, et filii parentem libenter imitantur; et nihil magis est expetendum, quam ut homines ad Dei exemplar[b] et imitationem se forment.

b Heb. iv. 3, 4. 10. et xii. 2. 1 Pet. ii. 21.

M. Septimo ergo quoque die ab omni nobis labore abstinendum prorsus esse dicis?

A. Duplex est hujus Praecepti ratio: quatenus enim caeremoniam complectitur, externam tantum quietem exigens, ad Judaeos proprie[c] spectabat, nec perpetuae aeternaeque legis vim habet; sed Christi jam adventu[d], ut caeterae Judaicarum caeremoniarum umbrae abrogatae sunt, ita et de ista lege ex hac parte est derogatum.

c 1 Cor. x. 1. Gal. iv. 2—4. Col. ii. 16, 17. Heb. viii. 5. et x. 1.

d 2 Cor. iii. 14. Col. ii. 17. Heb. x. 1.

M. Quid ergo praeter caeremoniam subesse putas quo perpetuo astringamur?

A. Tres ob causas haec lex est instituta: ut disciplina Ecclesiastica[e], et Reipublicae Christianae status aliquis constituatur atque retineatur; ut servorum conditioni[f], quo tolerabilis ea fiat, provideatur; et ut spiritualis illius quietis forma atque figura[g] quædam exprimatur.

e Marc. i. 21. Act. xiii. 14. et xv. 21.

f Exod. xx. 10. Deut. v. 14. Gal. iii. 26, 28.

g Esa. lviii. 13. Heb. iv. 9, 10.

M. Quae est illa quam dicis Ecclesiastica disciplina?

A. Ut populus Christianus ad Christi doctrinam[h] audiendam, ad conficiendam fidei[i] suae *confessionem, ad preces Deo[k] publice adhibendas, ad Divinorum operum[l] atque beneficiorum memoriam celebrandam atque retinendam, traditaque ab eo mysteria peragenda[m], in unum conveniat.

h Marc. vi. 2. Luc. iv. 16. [Act. xvii. 2.]

i Ps. xcv. 2. Matt. x. 32.

k Esa. lvi. 7. Matt. xxi. 13.

l Eph. iii. 21. Heb. ii. 12.

m Ps. xxii. 22. et xxxv. 18. et xl. 9, 10. 1 Cor. xiv. 26.

M. An ista septimo quoque die praestitisse satis erit?

* confessionem] Nowell has altered this in the MS. to *professionem*; but confessionem, as originally written by the copyist, appears in all the printed books. Norton has, *to yeld confession of theyr fayth.*

A. Sunt haec quidem privatim cuique[n] assidue recordanda, et cogitanda ; nostrae tamen negligentiae atque imbecillitatis causa, status dies peculiariter huic negotio publice destinatur.

n Ps. i. 2. et lxxxiv. 4. [cxix. 97.] Luc. xviii. 1. Eph. v. 20.

M. Jam de servis sublevandis, quare hoc mandato cautum est ?

A. Æquum fuit illos, qui sub aliena potestate sunt[o], aliquod tempus a labore intermittere ; alioqui enim illorum conditio *nimium dura difficilisque toleratu futura esset. Et sane par erat, servos communi nostro pariter[p] atque ipsorum Domino, adeoque Patri etiam, quum eos sibi per Christum aeque adoptarit, una nobiscum aliquando inservire ; sed et dominis ipsis praeterea utile est, ut servi interdum interquiescant[q], quo videlicet ad intermissum paululum laborem alacriores validioresque revertantur.

o Deut. v. 15. et xv. 12, 15. Jer. xxxiv. 14.

p Gal. iii. 28. Eph. vi. 9. Col. iii. 11.

q Deut. v. 14. Esa. xxviii. 12.

M. Superest jam ut de spirituali quiete dicas.

A. Ea est, dum a mundanis negotiis, propriisque operibus atque studiis feriati[r], et quasi sanctum quoddam otium agentes, nos totos in Dei potestatem permittimus, quo ille sua in nobis opera peragat ; et dum carnem nostram, ut Scriptura[s] loquitur, crucifigimus, hoc est, appetitus et motus animi pravos frenamus, ingenio nostro temperantes, ut Dei Spiritui obtemperemus ; ita enim externae quietis figuram, atque imaginem, ad rem veritatemque optime revocabimus atque traducemus.

r Esa. [lvi. 2.] lviii. 13.

s [Rom. vi. 6.] Gal. v. 24. Col. iii. 5.

M. An ergo reliquis diebus hanc curam abjicere licebit ?

A. Nequaquam. Postquam enim semel coeperimus, pergendum est[t] per totum vitae curriculum ; et nu-

t Matt. [x. 22.] xxiv. 13. [Col. i. 23.] Jac. i. 24, 25.

* nimium] *nimirum* B.D.F. *greeuous and to hard to beare.* and so Cleaver and Mill. *too* Norton.

merus septenarius[u], quum perfectionem in Scripturis designet, omni ope atque opera assidue eniti atque ad eam contendere[v] oportere nos admonet. Una tamen ostenditur, nos quoad in hoc mundo vivimus, a spiritualis hujus quietis perfectione atque absolutione longe[w] abesse, *gustumque tantum quendam hic nobis praeberi quietis illius, quam in regno Dei sumus perfecte absolutam[x] felicissimamque habituri.

u Gen. ii. 2, 3. 2 Reg. v. 10. Ps. xii. 6.

v Gen. xvii. 1. Matt. v. 48. [Jac. i. 4. 1Pet. i. 15, 16.]

w 1 Cor. ii. 9. Apoc. vii. 15—17. et xiv. 13. et xxi. 4.

x Esa. xxv. 8. 2 Thess. i. 7.

M. Recte recitatae jam mihi a te sunt leges primae Tabulae, qua verus Dei cultus, qui est bonorum omnium fons, summatim comprehenditur. Jam vero quae sint †charitatis atque dilectionis nostrae erga homines officia, quae ex isto fonte scaturiunt et derivantur, quaeque secunda Tabula continentur, mihi dicas velim.

A. Secundae Tabulae initium est, HONORA[y] PATREM ET MATREM: UT SIS LONGAEVUS SUPER TERRAM, QUAM DATURUS EST TIBI DOMINUS DEUS TUUS.

y Exod. xx. 12. Deut. v. 16. Matt. xv. 4. Eph. vi. 2, 3.

M. Honoris nomine hoc loco quid significatur?

A. Honor parentum amorem, timorem[z], et reverentiam complectitur; et in obediendo illis, in salute atque auxilio ferendo, eos defendendo, atque etiam, si quando rerum inopia laborent, fovendo, ut in proprio suo munere atque officio versatur.

z Prov. i. 8. [vi. 20.] Mar. vii. 10—13. Col. iii. 20. 1 Tim. v. 3. 17. Heb. xii. 9.

M. An de iis tantum qui natura parentes sunt, Lex praecipit?

A. ‡Tametsi verba ipsa aliud sonare non viden-

* gustumque] The *que* was added on the revision of the MS.

† So also in MS. In the second Edition it was altered to Jam vero quae sint *amoris charitatisque* nostrae &c., and this altered reading sppears in all the subsequent editions. See Appendix, v. *Dilectio*.

‡ Tametsi verba ipsa] In A. and Randolph, Tametsi ipsa verba. The other Editions ex-

tur, intelligendi tamen sunt omnes, quibus aliqua attributa est authoritas: ut magistratus[a], Ecclesiae ministri[b], praeceptores[c], *denique ornamento aliquo vel honoratae aetatis[d], vel ingenii sapientiaeque, vel doctrinae, vel gloriae, vel fortunae praediti, vel caeteris rebus superiores, parentum nomine continentur: quando ex eodem fonte ipsorum pariter atque parentum authoritas derivatur.

a Deut. xvii. 10. Rom. xiii. 1. [Tit. iii. 1.]
b Luc. x. 16. 1 Tim. v. 1.
c Prov. v. 13.
d Lev. xix. 32. Prov. xx. 29.

M. Quonam?

A. Ex sacrosancta Legum Divinarum[e] sanctione, qua illi aeque ac parentes dignitate atque honore afficiuntur et decorantur. Inde enim omnes vel parentes, vel principes, vel magistratus, †vel alii superiores, quicunque tandem sint, vim suam atque authoritatem omnem habent atque obtinent; quod per hos Deo mundum hunc regere atque administrare visum fuerit.

e Deut. xvii. 10. Tit. iii. 1. 1 Pet. ii. 13—15.

M. ‡Hoc quale tandem est, quod parentum nomine magistratus, caeterosque superiores appellat?

A. Ut intelligamus eos a Deo §nobis nostro publicoque[f] bono datos esse; simulque ingenium humanum, superbia[g] elatum, et celsitudinis appetens, atque ab alterius imperio perferendo refugiens, authoritatis illius, quae[h] minime omnium est invidiosa, exemplo, ad officium obsequiumque in magistratum perduceret, atque assuefaceret. ||Parentum enim

f Rom. xiii. 4. [1 Pet. ii. 14. et iii. 13.]
g Exod. xxxii. 9. Luc. xix. 14.
h Prov. iii. 12. Matt. vii. 9—11. 1 Thess. ii. 11.

hibit the original arrangement of the words as above.

* denique ornamento] This was considerably enlarged on the revision. Originally it had stood, Ecclesiae ministri, praeceptores, denique superiores omnes, quando ex eodem fonte, &c.

† vel alii superiores] Before the revision, vel magistratus alii quicunque tandem sint, &c.

‡ Hoc quale tandem est quod] This was substituted on the revision for *Cur* parentum, &c.

§ So corrected in the MS. from nobis nostroque publico bono.

|| Parentum enim nomine—praescribitur] This last para-

nomine non solum ut obtemperemus obediamusque Magistratibus, sed etiam ut eos colamus et diligamus; vicissimque ut superiores imperent inferioribus ut justus parens probis filiis solet, praescribitur.

M. Promissio illa mandato addita quid sibi vult?

i Exod. xx. 12. Deut. v. 16. Eph. vi. 2, 3.

A. Longa fruituros[i] vita, et in certa ac stabili bonorum possessione diu permansuros esse, qui meritos debitosque parentibus et magistratibus honores habuerint.

M. At haec promissio peculiariter ad Judaeos, *qui pii in parentes fuerint, spectare videtur.

k Gen. xii. 7. et xiii. 15. et xxvi. 3. Deut. xxxiv. 4.

A. Non est dubium quin quod de terra Chanaan[k] nominatim dictum sit, ad Judaeos proprie pertineat;

l Gen. i. 1. [Jer. iii. 13.] Ps. xxiv. 1. et cxv. 15, 16. [Esa. liv. 5.] Dan. iv. 32, 35. [Zech. iv. 14. vi. 5.]

verum cum Deus totius orbis sit Dominus[l], quascunque nobis sedes incolendas dederit, eas in possessione nos nostra esse retenturos, hac lege promittit et confirmat.

M. Verum in tam aerumnosa pariter ac flagitiosa vita, provectam aetatem cur Deus in beneficii loco ponit?

m 2 Sam. xxii. 1. Ps. xviii. 1—3. [ciii. 4, 13.] Jer. xiv. 8. Heb. ii. 15.

A. Quia dum suorum miseriis et calamitatibus[m] opem fert, vel eos in tot circumstantibus periculis tuetur, et a vitiis atque peccatis avocat, paternum in eos, ut liberos suos, animum benevolentiamque declarat.

M. Quid, an ex contrario sequitur, eos, quibus cito aut ante decursam aetatem vita adimitur, aut quos vitae hujus miseriae atque aerumnae premunt, in odio apud Deum esse?

A. Nihil minus; imo quo quisque fere Deo est

graph was added on the revision of the MS.

* qui pii in parentes fuerint] These words were inserted on the revision of the MS.

charior[n], eo vel gravius malis oneratur, vel citius ex hac vita, quasi e carcere, a Deo evocatus atque emissus, migrare solet.

n Job. i. 1, 12. et v. 17. Prov. iii. 12. Matt. v. 10, 11. [Heb. xii. 5, 10.]

M. An non ista interim veritatem fidemque promissionis Divinae infirmare videntur?

A. Minime. Quum enim terrena nobis bona Deus pollicetur, hac vel aperta vel tacita[o] exceptione semper utitur, modo ne ea animis interim nostris minus salutaria sint aut perniciosa. Esset enim valde praeposterum atque perversum, nisi animae semper praecipua[p] ratio haberetur, atque ita mundana commoda vel consequamur, vel[q] illis careamus, ut aevo sempiterno beati perpetuo fruamur.

o Deut. xxviii. 1, 2. Esa. i. 19, 20. Jer. xxii. 4, 5.

p Matt v. 29, 30. et xviii. 8.

q 2 Sam. vii. 14, 15. 2 Cor. vi. 8.

M. Jam quid de illis, qui parentibus magistratibusve minus obsequentes fuerint, *aut illos violarint, aut occiderint etiam, dicemus?

A. Hujusmodi fere omnes vel foedissimam[r] miserrimamque vitam producunt, vel eam immaturo acerboque interitu, et infami morte de medio sublati, per summum dedecus amittunt; neque in hac modo vita, sed et in futuro saeculo[s] aeternas impietatis suae poenas perpetuo luent. †Nam si homines a nobis alienissimos, vel inimicos etiam[t] adversariosque capitales laedere, nedum occidere, Dei mandato, quod proxime sequitur, prohibemur; quam sit nobis ab omni in parentes injuria, a quibus vita, patrimonium, libertas, civitas tradita est, abstinendum atque cavendum, facile profecto ‡intelligimus. Et si prae-

r Exod. xxi. 17. Lev. xx. 9. Deut. xxi. 18, &c. Prov. xxx. 17.

s Matt. xv. 4. Rom. i. 30, 32. et xiii. 2, 5.

t Lev. xix. 17. Matt. v. 21, &c. Luc. iii. 14.

* aut illos violarint, aut occiderint etiam] These words were inserted on the revision. aut *eas* E. aut *eos* D.F.

† Nam si homines——intelligimus] This sentence was inserted on the revision.

‡ intelligimus] *intelligemus* Mill. In what follows, the Editions exhibit the original reading of the MS. which, on the revision, was altered to Et si parentes non alere nefarium sit: si praeclare sit dictum a sapi-

clare a sapientibus priscis dictum est, vultu laedi pietatem, parentesque verbo voceve violare, summum esse nefas, quod supplicium satis acre reperietur in eum, qui mortem obtulerit parenti, pro quo mori ipsum, si res postularet, jura Divina atque humana cogebant?

M. *At multo est adhuc atrocius patriae parentem, quam suum, violare aut occidere.

A. Profecto. Nam si singulos homines parentes suos privatim violare, flagitium; necare, parricidium sit; quid dicemus de illis, qui contra rempublicam, contra patriam antiquissimamque, et †communem omnium parentem, quam nobis chariorem esse quam nosmetipsos decet, et pro qua nemo bonus dubitat mori, si ei sit profuturus; qui contra principem, ‡patrem patriae ipsius, et reipublicae parentem, conjurarunt, atque impia arma tulerunt; et quos deserere vel destituere proditio sit, de illorum § pernicie, exitio, interitu cogitare? Verbo satis digno tam nefaria res appellari nullo modo potest.

M. Recita jam Sextum Mandatum.

entibus priscis &c. The paragraph was borrowed by Nowell from Cicero, Orat. pro Sex. Roscio Amerino §. 13. Etenim si, id quod praeclare a sapientibus dicitur, vultu saepe laeditur pietas: quod supplicium satis acre reperietur in eum, qui mortem obtulerit parenti, pro quo mori ipsum, si res postularet, jura divina atque humana cogebant?

* This remark of the Teacher was inserted on the revision. The MS. has At multo adhuc est atrocius. Originally it went on in one continuous answer, *humana cogebant? Et si singulos homines* &c.

† communem—parentem] te patria, quae communis est omnium nostrum parens, odit... Cic. in Cat. i. 17.

‡ *patrem* patriae ipsius, *et reipublicae* parentem] The words in italics are interlined in the MS. having been brought up from a sentence which, on the revision, was struck out from the conclusion of this answer. Neque enim dici potest, quanto sit atrocius patriam et principem patriae parentem quam suum violare aut occidere.

§ pernicie] pernitie MS. and the first two Editions.

A. NON OCCIDES[u].

u Exod.xx.13. Matt. v. 21. Jac. ii. 11.

M. Satisne huic legi obtemperabimus, si manus a caede et sanguine puras habuerimus?

A. Deus non externis tantum operibus, sed animi etiam affectibus[v], *adeoque his potissimum, legem tulit; ira[w] enim et odium, et quaevis nocendi cupiditas, caedes coram Deo censetur. Ab his ergo nos etiam Deus hac lege prohibet.

v Deut.xxx.6. Ps. xxiv. 4. Matt. ix. 4. Heb. iii. 12.

w Matt. v. 21—24. Gal.v.20. 1 Joan. iii. 15.

M. Plene ergo legi satisfaciemus, si odium in neminem concipiamus?

A. Imo odium damnando, Dominus amorem erga omnes[x] homines, etiam inimicos exigit; adeoque ut illis, qui nobis male precantur, et hostili in nos sunt odio atque crudelitate, non modo salutem et incolumitatem omniaque bona precemur, sed de illis, quantum in nobis erit, bene etiam mereamur.

x Matt. v. 43—45. Luc. vi. 27. Rom. xii. 18.

M. Jam Praeceptum Septimum quodnam est?

A. NON ADULTERABERIS[y].

y Exod.xx.14. Deut. v. 18. Matt. xix. 18. [Jac. ii. 11.]

M. Quid eo tibi contineri videtur?

A. Hoc Praecepto omne foedae vagaeque libidinis genus, omnisque quae a libidine nascitur turpitudo, ut contrectandi petulantia, orationis obscoenitas[z], vultus gestusve lascivia omnis, atque impudicitiae significatio quaevis prohibetur. Nec verborum modo turpitudo, obscoenitasque rerum vetatur, sed, quoniam tum corpora, tum animae nostrae templa[a] sunt †Spiritus Sancti, quo pura sit in utrisque castitas, pudor pariter et pudicitia a Deo exiguntur: ne vel corpora ullis libidinis sordibus, vel animi obscoenis cogitationibus aut cupiditatibus[b] ullo modo polluantur, ‡sed casti purique perpetuo serventur.

z Rom.xiii.13. 1 Cor. vi. 9. Eph. v. 3, 4.

a 1 Cor.iii.16, 17. et vi. 15—19. 2 Cor. vi. 16.

b Job.xxxi. 1. 9. Prov. vi. 25. Matt. v. 27, 28. 1 Thess.iv. 3—5.

* In the MS. adeoque his *potentissimum*, legem.

† Spiritus Sancti,] Spiritus *facti*, E.

‡ sed casti —— serventur] These words were added on the revision of the MS.

M. *Perge ad caetera.

A. Octavum Praeceptum est, NON FURABERIS[c]. Quo praecepto non tantum furta illa quae humanis legibus puniuntur, verum etiam omnes fraudes atque fallaciae[d] damnantur; nulli vero contra hanc legem flagitiosius committunt, quam qui, per rationem fiduciae, eos, erga quos amicitiam simulant, maxime fraudare solent. †Qui enim fidem laedunt, oppugnant omnium commune praesidium. Ne ergo cuipiam imponamus, ne circumveniamus quenquam, ne emendi aut vendendi quaestu et lucro duci nos ad injuriam sinamus, ‡neve mercaturis faciendis injuste rem quaeramus, aut mensuris[e] vel ponderibus imparibus atque iniquis utentes quaestum faciamus, aut fallaces et fucosas merces vendentes opes augeamus, prohibemur.

c Exod. xx. 15. Matt. xix. 18. 1 Cor. vi. 8, 10.

d 1 Thess. iv. 6. Tit. ii. 10.

e Prov. xi. 1. et xx. 10.

M. §An quidquam amplius de hoc Praecepto dicendum ‖ existimas?

A. ¶Maxime. Nam non externa solum furta fraudesque prohibentur; nec ut mercatum tantum sine furto atque fallaciis instituamus, caeteraque omnia sine insidiis agamus, hac lege jubemur; verum etiam ut animo ita affecti simus, ut, impunitate et ignoratione omnium proposita, ab injuria abstineamus tamen. Nam quod agere coram hominibus iniquum, id etiam velle coram Deo malum est. Omnia ergo consilia et studia, ipsaque in primis[f] cupiditas ex alienis incommodis nostra quaerendi

f Ps. lxii. 10. Zach. viii. 17. Mich. ii. 2. Act. xx. 33.

* Perge ad caetera.] ad caetera added on the revision.

† Qui enim——praesidium] This sentence was inserted on the revision.

‡ neve mercaturis] *neque* mercaturis E. Randolph.

§ *An* omitted by mistake in Randolph.

‖ existimas?] *putas?* MS.

¶ Maxime] In the MS. *Puto, Praeceptor;* Nam non externa *tantum* furta fraudesque prohibentur; nec ut mercatum *solum* sine *fuco* atque fallaciis, &c.

commoda, hac lege vetantur. Denique, ut ad suum quisque quam primum perveniat, et quod quisque habeat sui, id ut cuique salvum maneat, omnibus modis operam dare, hac lege admonemur.

M. Nonum Praeceptum quod est?

A. NON ERIS ADVERSUS PROXIMUM TUUM TESTIS MENDAX[g].

g Exod. xx. 16. Deut. v. 20. Matt. xix. 18.

M. Quis est hujus Praecepti sensus?

A. *Ne jusjurandum aut fidem violemus[h]; nec publica tantum manifestaque perjuria, sed et omnia in universum mendacia, calumniae, obtrectationes[i], maledicta, quibus damnum vel detrimentum proximus faciat, vel famam et existimationem amittat, hac lege prohibentur; una enim forma generalem doctrinam continet. Adeoque falsa aut vana, nec ipsi unquam loqui, nec in aliis, vel verbis, vel scripto, vel silentio, vel praesentia adeo nostra, †tacitove assensu approbare debemus; ‡sed simplicis veritatis amicos[k] perpetuo et cultores esse, veritate semper niti, in veritatis lucem, prout locus, tempus, aut necessitas postulabit, omnia studiose proferre, veritatis denique patrocinium ubique arripere, illamque modis omnibus tueri et defendere oportet.

h Exod. xxiii. 1, Lev. xix. 11, 12. Deut. xix. 18, 19.

i Ps. xv. 2. Sap. iii. 13. Luc. iii. 14.

k Prov. xii. 17, 19. 2 Cor. xiii. 8. Eph. iv. 25.

M. Huic ergo legi ut satisfiat, linguae et calamo temperare non est satis?

A. Secundum rationem ante adductam, quum maledicentiam vetat, sinistras etiam suspiciones[l] et judicia iniqua vetat. Nam hic Legislator animi

l Matt. vii. 1, 2. Rom. xiv. 3, 4. 1 Cor. xiii. 5, 7.

* In the MS. Ne jusjurandum *fidemve* violemus. These words were added on the revision. Originally the answer began, *Non* publica tantum, &c.

† tacitove] tacito*que* Randolph.

‡ sed *simplicis* veritatis *amicos* perpetuo *et* cultores esse] The words in italics were inserted on the revision. Randolph has amicos *perpetuos* et cultores esse, in veritatis . . . omitting the words *veritate semper niti*.

affectiones semper maxime respicit. Haec ergo Lex, vel ad male de proximis sentiendum, nedum ad eos infamandos[m] propensos nos esse prohibet; imo hoc nos esse candore atque aequitate jubet, ut et de illis, quantum veritas patitur, bene sentiamus, et suam ipsis existimationem, quantum in nobis erit, integram tueri studeamus.

m Prov. xxv. 18. 1 Pet. ii. 1.

M. Quae subest ratio, quod Dominus in Lege sua animi vitiosos affectus gravissimorum scelerum nominibus appellat? Odium enim et iram, caedis appellatione; lasciviam omnem cogitationemque foedam adulterii; cupiditatem injustam furti nomine complectitur.

A. Ne, ut est hominum ingenium, ad impios animi[n] affectus, ut ad levia quaedam, conniveremus, eos Dominus, justitiae suae regula metiens, veris nominibus designat. Ita enim Servator noster Paternae mentis interpres optimus, *ita Divinus ille Spiritus recte intelligendi Magister summus, ista explicat: "Qui irascitur," inquit, "fratri suo[o], homicida est:" "qui concupiscit mulierem, adulterium perpetravit."

n Rom. vii. 7. 1 Cor. x. 6. Jac. iv. 1.

o Matt. v. 22, 28. et xv. 19. 1 Joan. iii. 15.

M. Verum cum vitia tantum et peccata his praeceptis prohibeantur, cur tu interpretando, virtutes etiam contrarias praecipi dicis? Nam prohibito adulterio, castitatem; caede et furto vetitis, summam benevolentiam beneficentiamque praecipi dicis; atque ita in caeteris.

A. Quia idem Servator noster sic interpretatur, summam Legis non in abstinentia tantum ab injuria maleficioque, sed in dilectione[p] atque charitate constituens. Sicut et regius Propheta antea[q] monuerat: "Declina" inquiens "a malo, et fac bonum."

p Matt. xxii. 39. Rom. xiii. 8, 9. Gal. v. 14.

q Ps. xxxvii. 27.

* ita Divinus——Magister summus,] These words were inserted on the revision of the MS.

M. *Superest jam ultimum Praeceptum.

A. NON CONCUPISCES CUJUSQUAM[r] DOMUM, NON UXOREM, NON SERVUM, NON ANCILLAM, NON BOVEM, NON ASINUM, NEC QUIDQUAM OMNINO ALIUD, QUOD ALTERIUS SIT.

r Exod. xx. 17. Mich. ii. 2. Rom. vii. 7. 1 Cor. x. 6.

M. †Cum totam Legem spiritualem esse, nec ad coercendum tantum externa maleficia, ‡sed et ad internos animi affectus frenandos institutam esse jam aliquoties commemoraris, quid hic amplius praecipitur, quod antea fuit omissum?

A. Actiones pravas affectusque animi vitiosos Deus supra prohibuit, nunc vero exactissimam[s] a nobis integritatem requirit, ut ne cupiditatem quidem ullam vel levissimam, aut cogitationem minimam a recto quoquo modo declinantem, in animum obrepere sinamus.

s Esa. i. 16. Rom. xiii. 14. Gal. v. 24.

M. Quid ergo, improvisas et repentinas etiam cupiditates, momentaneasque cogitationes, quae piis etiam sese ingerunt, peccata esse dicis, etiamsi illis obnitantur potius quam obtemperent?

A. Omnes certe pravas cogitationes[t], etiamsi non accedat consensus, ex natura nostra depravata prodire constat. Cupiditates vero repentinas, quae corda humana sollicitant, nec tamen firmam animi assensionem approbationemque eliciunt, non est dubium quin Deus hoc praecepto ut peccata damnet. Par enim est ut coram Deo[u] in cordibus etiam nostris atque animis, sua atque ea summa integritas et mundities reluceat. Non enim illi potest innocentia justitiaque nisi summa[v] placere: cujus et hanc suam Legem perfectam nobis regulam proposuit.

t Gen. vi. 5, et viii. 21. Ps. [li. 5, 6. et] xciv. 11. Prov. xx. 9. Matt. xv. 18, 19.

u Esa. i. 16. et xxix. 13, 15. Jer. iv. 14. Ezech. xviii. 31. Matt. v. 8.

v Ps. v. 4, 5. 2 Cor. vi. 14.

* Superest . . . Praeceptum] Omitted in Randolph.

† Cum totam] *Quum* totam Mill.

‡ sed et ad internos] *et* omitted in Randolph. sed et ad *eternos* F.

M. Hactenus Decalogum breviter et dilucide explicuisti; verum haec omnia sigillatim a te per partes tractata, an non possunt paucis in unam quasi summam colligi?

A. Quid ni? cum Christus, coelestis magister, universam Legis vim ac naturam *summatim brevissimoque compendio sit complexus, in hunc modum dicens: "Diliges[w] Dominum Deum tuum, ex toto "corde tuo, ex tota anima tua, †ex tota mente tua, "et ex totis viribus tuis; et hoc maximum est prae- "ceptum in Lege. Secundum autem est huic simile: "Diliges proximum sicut teipsum. Ad haec enim duo "mandata universa Lex et Prophetae referuntur."

w Matt. xxii. 37—40. Marc. xii. 30. Luc. x. 27.

M. Dei amorem qualem hic requiri intelligis?

A. Qui Deo videlicet conveniat: id est, ut simul et Dominum eum potentissimum[x], et optimum Patrem[y] et Servatorem clementissimum agnoscamus. Huic proinde amori, et majestatis suae reverentia[z], et obsequium erga voluntatem[a] ejus, et in ‡bonitate ejus fiducia[b] adjungenda est.

x Deut. x. 17. 1 Reg. xviii. 39. 1 Tim. vi. 16.
y Esa. lxiii. 16. Matt. vi. 8, 18. 1 Tim. i. 1. [Heb. xii. 9.]
z Deut. x. 12. Ps. xcvi. 7, 8. 1 Cor. x. 31.
a Deut. vi. 17. Rom. xii. 2.
b Ps. ii. 12, et xxv. 1, 2. et xxxi. 1. et cxviii. 8.

M. Totum cor, anima tota, totaeque vires quid significant?

A. Eum nimirum amoris ardorem §eamque sinceritatem, ut nullis omnino cogitationibus[c], desideriis nullis, nedum studiis et actionibus, quae Dei amori adversentur, locus sit. ||Cari parentes, inquit

c Deut. xxx. 6. Jos. xxiii. 11. Matt. x. 37. Luc. xiv. 26.

* summatim] This word was inserted on the revision.

† ex tota mente] *et* ex tota mente MS.

‡ in bonitate] So MS. and D.E.F. The other books have in boni*tatem*.

§ Before the revision of the MS. this stood, Eam nimirum sinceritatem, eumque amoris ardorem, ut nullis &c. All the old printed books exhibit synceritatem and desyderiis. The copyist appears to have written sometimes one, sometimes the other. Nowell's correction has the usual form.

|| Cari——vere pius] The whole of this passage was added by Nowell on the revision, with

ille, cari liberi, propinqui, familiares, carior adhuc patria; sed omnes omnium caritates pietas erga Deum, summusque in eum amor[d] non complectitur solum, verum etiam longe multumque superat: pro quo quis bonus dubitet mortem oppetere? Deum enim non tantum suis omnibus sed et seipso etiam chariorem habet homo vere pius.

d Joan. xiv. 15, 21—24. et xv. 10.

M. Jam de Proximi amore quid dicis?

A. *Amoris vincula Christus inter Christianos suos arctissima esse voluit. Quum vero natura ad nos ipsos amandos[e] simus propensissimi, nec apertior, nec brevior, denique nec efficacior, aut aequior fraternae charitatis regula excogitari potest, quam quae a Domino ex ipsa natura desumpta nobis proponitur; ut eadem videlicet proximum benevolentia, qua seipsum, quisque prosequatur. Ex quo sequitur, ut nihil proximo faciamus[f], nihil de illo dicamus aut sentiamus, quod non et alios nobis facere, vel de nobis loqui, aut sentire velimus. Qua unica lege si teneremur, quae omnium aliarum legum est quasi anima, nihil opus esset profecto tot legum cancellis, quos ad cohibendas mutuas injurias, et civilem societatem tuendam, homines quotidie excogitant; idque pene frustra, si hujus unius legis nulla sit inter mortales observatio.

e 1 Cor. xiii. 5. Eph. v. 29. Phil. ii. 21.

f Matt. vii. 12. et xxii. 39. Luc. vi. 31. Rom. xiii. 9, 10.

M. Proximi nomen quam late se fundit?

A. Non cognatos modo, affines, aut amicos, qui aliqua nobiscum necessitudine sunt conjuncti; verum et eos etiam, qui nobis sunt incogniti[g]; adeoque

g Matt. v. 43, 44. Luc. x. 33—37. Joan. xiii. 34. 1 Thess. iv. 9.

a reference in the margin to Cicero de Off. I. The passage is in §. 17. Cari sunt parentes, cari liberi, propinqui, familiares; sed omnes omnium caritates patria una complexa est: pro qua quis bonus dubitet mortem oppetere, si ei sit profuturus?

* Amoris——voluit] This sentence was added on the revision.

inimicos etiam nostros complectitur proximi appellatio.

M. At quid isti nobiscum habent communionis?

A. Eo sane vinculo, quo Deus universum genus humanum colligavit, nobis sunt conjuncti; quod inviolabile ac firmum[h] esse voluit, et nullius proinde pravitate, odio, aut malevolentia aboleri potest. Quamvis enim nos quispiam oderit, manet nihilominus ipse nobis proximus, eoque loco semper habendus est; quod ordo ille, per quem haec hominum inter homines societas et conjunctio est conciliata, firmus atque inviolabilis semper manere debeat. Atque ex hoc facile intelligi potest, quare Scriptura Sacra caritatem, sive *dilectionem inter primarias[i] Religionis Christianae partes esse voluerit.

h Matt. v. 45. Luc. vi. 27—29. 1 Joan. ii. 9. et iii. 10. et iv. 7.

i Gal. v. 6. 1 Joan. iii. 23.

M. Verum quid sibi vult, quod in fine adjungitur, huc referri totam Legem et Prophetas?

A. † Quod revera omnium summa illuc pertineat. Admonitiones enim, praecepta, cohortationes, promissiones, minae, quibus passim ipsa Lex et Prophetae, et Apostoli utuntur, ad nihil aliud quam hujus legis finem, quasi ad scopum, collimant. Et ad charitatem omnia[k] in Sacris Literis sic referuntur, ut eo nos quasi manu ducere videantur.

k Matt. vii. 12. Luc. vi. 31. Rom. xiii. 8—10. Gal. v. 14. 1 Tim. i. 5.

M. Jam porro volo ut mihi dicas, quaenam sit Lex haec quam narras: eademne illa quam nos vocamus Legem naturae, an praeter eam etiam altera?

A. ‡ Id olim abs te me didicisse memini, praecep-

* dilectionem] So in MS. The second and subsequent Edd. have *amorem*. See Appendix, v. *Dilectio*.

† Quod revera——pertineat] This was added on the revision. Originally the answer commenced thus, Admonitiones praecepta, &c.

‡ Id olim——integra adhuc ea esset] Before the revision of the MS. this stood, Id olim

tor: nempe Legem, ut rationem summam in natura humana a Deo insitam fuisse, cum integra[1] adhuc ea esset, et incorrupta: (ut quae scilicet ad Dei imaginem erat creata) itaque Lex naturae et est, et dicitur. Post contractam vero peccati labem, tametsi sapientum animi[m] utcunque hujus nativi luminis fulgore illustrati sint, in maxima tamen hominum parte ita restinctum est hoc lumen, ut ejus vix ullae scintillulae conspiciantur. *Adeoque contra divina decreta atque edicta in hac conscripta lege, quae amorem in Deum atque homines summum jubent, Dei atque hominum[n] odium acre †penitus est multorum animis insitum: unde tanta in Deum impietas, tam hostilis crudelitas in homines.

M. Unde fit quod Deus ‡voluerit ea in tabulis describi?

1 Gen. i. 26, 27, 31. Eph. iv. 24. et Col. iii. 10.

m Luc. i. 79. Act. xiv. 17. et xvii. 27. Rom. i. 19, [20. et xiv. 15.]

nMatt. xxiv. 9, 10, 12. Joan. [i. 5. et xv. 18, 24. et] xvii. 14. Rom. i. 29—31. 2 Tim. iii. 3.

abs te me didicisse memini, praeceptor, nempe naturae humanae a Deo insitam fuisse, cum integra adhuc esset, &c.

* Adeoque contra——crudelitas in homines] This sentence was added on the revision.

† penitus est] The earlier impression of the first Edition follows the reading of the MS. penitus *sit*, although even there Adeoque contra is made the commencement of a new sentence. Norton's translation has . . .yet in the most part of men this light is so put out, that scarce any sparcles thereof are to be sene; and in many mens mindes is deepely graffed a sharpe hatred of God and men, against the ordinances of God and his commandements written in this law, which

command most harty love to God and men. And hereof cometh so great ungodlynesse toward God, and so deadly crueltie toward men. The version of Whitaker gives *ὅμως ἔν γε τοῖς πλείστοις τῶν ἀνθρώπων οὕτως ἠμαυρώθη τόδε τὸ φῶς, ὥστε πάντα αὐτοῦ σπινθῆρα, ὀλίγου δεῖν, ὅλως κατασβῆναι· καὶ μὴν καὶ τῶν ἐγγράφων τοῦ νόμου τούτου, παραγγελμάτων κελευόντων τὸν Θεόν τε καὶ τοὺς ἀνθρώπους ἀγαπᾷν, τοῖς πολλοῖς μὲν ἔμπαλιν ἀναστρέφεται τὸ πρᾶγμα, ἐπειδὴ ταῖς αὐτῶν καρδίαις δεινὸν τοῦ Θεοῦ καὶ τῶν ἀνθρώπων μῖσος συμπεφύτευται· ἀφ' οὗ ἀπορρεῖ τοσαύτη εἰς τὸν Θεὸν ἀσέβεια, καὶ εἰς τοὺς ἀνθρώπους ἀπανθρωπία.*

‡ voluerit ea] So also MS. B.C. Cleaver. *eam* A.D.E.F. Randolph, Mill.

A. Dicam. Imago[o] Dei in homine post Adami lapsum, nativo malo, et consuetudine prava adeo obscurata est, et judicium naturale adeo vitiatum, ut homo non satis intelligat, honestum turpi quid intersit, nec justum injusto. Eam itaque imaginem volens benignus Deus in nobis renovare, per Legem in tabulis descriptam perfectae justitiae[p] regulam expressit: adeo quidem ad vivum, ut nihil a nobis aliud requirat Deus, nisi ut eam sequamur. Neque enim aliud ille sacrificium acceptum habet, quam obedientiam[q]; et proinde exosum illi est, quicquid praeter ejus praescriptum in Religione, aut pietatis negotio suscipimus.

o Luc. i. 79. 1 Cor. ii. 14. Eph. iv. 17, 18.

p Ps. xix. 7–9. et cxix. 1. Baruc. iv. 1.

q 1 Sam. xv. 22. Osee. vi. 6. Marc. xii. 33.

M. Verum quum nihil de privata cujusque vocatione in hac Lege praecipiatur, quomodo potest haec vitae regula esse perfecta?

A. Ut nihil de singulorum officiis hic explicate praecipiatur, quum tamen quod suum est cuique reddere[r] *nos Lex jubeat, in summa colligit, quae sint cujusque in suo privatim ordine, ac vitae genere partes atque officia. Hic vero Dominus †breviter et summatim paucis complexus est, quae exstant passim in Scripturis, de singulorum officiis, singulisque praeceptis explicatissima.

r Exod. xx. 12, 15. et toto capite.

M. Quum ergo formam rite colendi Dei perfectam Lex ostendat, nonne omnino secundum ejus praescriptum vivendum est?

A. Adeo quidem, ut Deus ex Legis praescripto viventibus vitam polliceatur[s]; contra vero, Legis suae violatoribus mortem[t] ‡denuntiet, sicut ante dictum

s Deut. viii. 1. [et xi. 27.] et xxx. 15, 16. Matt. xix. 17. Joan. xii. 50.

t Deut. xi. 28. et xxx, 17, 18. Rom. i. 18. [32.] et vi. 23.

* nos Lex jubeat, in summa colligit] The MS. originally had *tamen* in summa——apparently from the carelessness of the copyist.

† breviter et] These two words are inserted in Nowell's handwriting.

‡ denuntiet] denunciet A. B.C. Cleaver, Mill.

est. Atque hanc ob causam superius in partiendo, obedientiam, ut unam ex primariis Religionis verae partibus, recensui. Pag. 20.

M. Justos ergo esse censes eos, qui Legi Dei per omnia obediunt?

A. Sane, si qui id praestare possint, justi ex Lege essent: verum ea imbecillitate laboramus[u] omnes, ut nemo quod debet omni ex parte impleat. Nam ut demus inveniri, qui Legi aliqua ex parte obtemperet, non tamen is ideo coram Deo justus erit; nam exsecrandos[v] et detestabiles pronuntiat omnes, qui non omnia impleverint, quae in Lege continentur.

u Gen. vi. 5, 11. Prov. xx. 9. Rom. vii. 14, 15. Gal. ii. 16.

v Gal. iii. 10. Jac. ii. 10.

M. Nullum ergo mortalem ex Lege coram Deo justum esse statuis?

A. Nullum omnino: nam et Scripturae[w] idem pronuntiant.

w Job. xxv. 4. Rom. iii. 28. et iv. 15. Gal. ii. 16, 21. et iii. 10.

M. Cur ergo Legem tulit Deus, quae perfectionem exigat facultate nostra majorem?

A. In Lege ferenda Deus non tam quid nos praestare possemus, qui nostra culpa imbecillitate[x] laboramus, quam quid ipsius justitia dignum esset, spectavit. Quum vero Deo, non nisi summa justitia[y] placere possit, eam vivendi normam quam ipse descripsit, omnino perfectam esse oportuit. Deinde nihil a nobis exigit Lex, cui praestando obstricti non simus. Quum vero longissime a debita Legis[z] obedientia absimus, nulla idonea aut justa excusatione homines coram Deo sese defendere possunt: adeoque universos coram Dei tribunali Lex et reos sistit, et condemnat etiam[a]. Atque id est quod Paulus Legem ministerium mortis et damnationis vocat.

x Luc. xvii. 10. Rom. iii. 20. [et vii. 10, 12, 14.]

y Ps. v. 4—6. 2 Cor. vi. 14, 18.

z Job. iv. 17. et xv. 14. 2 Par. vi. 36. Gal. ii. 16.

a Rom. iii. 19. et vii. 8—10. Gal. iii. 10.

M. An Lex ergo universos simul in hoc deploratissimo statu collocat?

A. Incredulos quidem atque impios, hoc, quo

dixi, loco Lex et statuit et relinquit[b]: qui, ut ne minimum quidem Legis apicem implere possunt, ita nullam prorsus in Deo per Christum fiduciam habent. Inter pios tamen, alios praeterea usus Lex habet.

b Deut. xxvii. 26. Rom. iii. 10. Jac. ii. 10.

M. Cedo quos?

A. Principio Lex, tam exactam vitae perfectionem flagitans, quasi scopum[c] piis, ad quem collimare, et metam, ad quam eniti conveniat, demonstrat, ut ad summam rectitudinem in dies proficiendo magno *conatu contendant: hanc enim mentem voluntatemque, Deo immortali duce, pii suscipiunt. Maxime vero cavent, quantum efficere et consequi possunt, ne quod in ipsis insigne vitium fuisse dicatur. Deinde cum multo majora viribus[d] humanis Lex exigat, cumque tanto oneri se impares esse sentiant, ad petendam a Domino virtutem eos excitat. Praeterea cum Lex eos perpetuo reos[e] agat, salutari dolore animos eorum percellit, et ad poenitentiam, de qua ante memini, †veniamque a Deo per Christum petendam atque impetrandam adigit: simulque ne suae innocentiae confidant, aut superbire coram Deo audeant, coercet. Estque illis perpetuo freni instar, quo in Dei timore retineantur. Postremo dum absolutam justitiam per opera sua[f] se consequi non posse ex Lege discunt, cum per eam animorum suorum maculas atque sordes ‡tanquam[g] in speculo contueantur, ad humilitatem hoc pacto eruditos, ad quaerendam in Christo justitiam eos et §praeparat et remittit.

c Deut. vi. 6, 7. Jos. i. 7, 8. Ps. i. 2.

d Ps. cxix. 5. Rom. vii. 14. 2 Cor. iii. 5.

e Deut. xxvii. 26. Rom. iii. 10—12. 2 Cor. iii. 9.

Pag. 19.

f Prov. xx. 9. Rom. iii. 20, 21. Gal. ii. 16.

g Rom. iii. 20. et vii. 7.

* conatu contendant:] hanc enim——fuisse dicatur was inserted on the revision. Originally it ran contendant. Deinde cum multo &c. Mill has Deinde quum——His book is singular in exhibiting this orthography throughout the answer.

† veniamque a Deo——impetrandam] These words were inserted on the revision.

‡ tanquam in speculo] So in MS. and all Edd. except Mill's, which has tamquam.

§ praeparat et remittit] prepar*et* et remitt*et*. E.

M. Quantum ergo video, Legem[h] Dei quasi paedagogum quendam ad Christum esse dicis, quae nos per agnitionem nostri, poenitentiam, et fidem, ad Christum recta deducat. [h] Rom. x. 4. Gal. iii. 10, &c. et 24.

A. Ita est.

Secunda pars, de Evangelio et Fide.

M. Quum ergo abunde, ut in compendio, toti huic de lege atque obedientia quaestioni satisfactum sit, charissime fili, jam de Evangelio, quod Dei promissiones continet, et juris Divini violatoribus Dei clementiam per Christum pollicetur, quodque fides maxime respicit, ut dicamus, ordo postulat: hoc enim in nostra partitione secundum fuit: atque huc etiam, ipsa rerum, de quibus jam egimus, series nos quasi manu perduxit. Evangelii ergo simulque fidei nostrae summa quaenam est? *Transitio.* Pag. 10.

A. Ea nimirum ipsa, qua fidei Christianae praecipua capita, breviter olim perstricta, continentur: quaeque vulgo Symbolum Apostolorum appellatur.

M. Fidei compendium cur Symbolum nominatur?

A. *Symbolum, si interpreteris, est signum, nota, tessera, aut indicium, quo commilitones ab hostibus dignoscuntur: unde compendium fidei, quo Christiani a non Christianis distinguuntur, Symboli nomen sibi recte ascivit.

M. Sed qua de causa Apostolorum Symbolum dicitur?

A. Quod vel ab ore Apostolorum exceptum, vel ex illorum scriptis summa fide collectum, ab initio

* Symbolum —— indicium] Norton translates... A Symbole by interpretation is a badge, marke, watchword, or token— In Whitaker Τὸ Σύμβολον ὄνομα μεθερμηνευόμενον, σημεῖόν ἐστι, καὶ σύνθημα, καὶ γνώρισμα, καὶ τεκμήριον... This Answer is taken from Poinet's Catechism, p. 6, the only difference being that, in the earlier book, the last clause stands thus, *recte Symboli nomen sortitum est.*

usque Ecclesiae receptum, perpetuo inter omnes pios firmum, ratum atque immotum, ut certa atque constituta Christianae fidei regula, permanserit.

M. Age nunc, Symbolum ipsum mihi recites velim.

A. Fiet. CREDO IN DEUM, PATREM OMNIPOTENTEM, CREATOREM COELI ET TERRAE. ET IN JESUM CHRISTUM, FILIUM EJUS UNICUM, DOMINUM NOSTRUM, QUI CONCEPTUS EST E SPIRITU SANCTO, NATUS EX MARIA VIRGINE: PASSUS SUB PONTIO PILATO, CRUCIFIXUS, MORTUUS, ET SEPULTUS EST: DESCENDIT AD INFEROS, TERTIA DIE RESURREXIT A MORTUIS: ASCENDIT AD COELUM, SEDET AD DEXTRAM DEI PATRIS OMNIPOTENTIS, * UNDE VENTURUS EST AD JUDICANDUM VIVOS ET MORTUOS. CREDO IN SPIRITUM SANCTUM, SANCTAM ECCLESIAM CATHOLICAM, SANCTORUM COMMUNIONEM, REMISSIONEM PECCATORUM, †CARNIS RESURRECTIONEM, ET VITAM AETERNAM.

M. Breviter ista a te et strictim proposita sunt, mi fili, quocirca operae pretium est, ut, de singulis quid credas, clarius dicas atque explicatius. Et primum, in quot partes totam hanc confessionem distribuis?

‡ *Partitio.* *A.* In quatuor praecipuas: quarum in prima de Deo Patre, §et rerum omnium creatione: in secunda, de ejus filio Jesu Christo, quae etiam totam redemptionis humanae summam complectitur: in tertia de

* UNDE VENTURUS] In Norton's translation this stands... From thence *shall he* come to judge the quicke and the dead. The words appear in this order in the Prayer Book printed by Whytchurche 1552, and in that of Jugge and Cawood, 1570.

† CARNIS RESURRECTIONEM] This article is interlined in Nowell's handwriting, having been omitted by the copyist.

‡ *Partitio*]In the MS. *Christianae Professionis Partitio.* In Norton's Version this marginal note does not appear in either shape.

§ et rerum omnium creatione] These words were inserted on the revision of the MS.

Spiritu Sancto: in quarta de Ecclesia, et Divinis in ipsam beneficiis tractatur.

M. Perges ergo ordine quatuor istas mihi partes explicare: et primum quid in ipso statim Symboli initio credendi nomine significas?

A. *Me veram ac vivam, id est, Christiani[i] hominis Fidem in Deum Patrem, Filium, et Spiritum Sanctum habere, eamque hac confessionis formula testari[k] me atque comprobare.

i Matt. xxviii. 19. Joan. i. 12, 13. Rom. i. 17. Gal. iii. 26.

k Matt. x. 32. Rom. x. 9. Heb. iv. 14.

M. Estne ergo Fides aliqua, quae vera vivaque non sit?

A. Est certe Fides quaedam generalis, ut ita loquar, †est et Fides mortua[l].

l Rom. i. 32. Tit. i. 16. Jac. ii. 26.

M. Quum ergo non levis momenti res sit, quam credendi, Christianaeque, id est, verae ac vivae Fidei nomine complecteris, age, explica mihi, quaenam ea sit, quomodoque a fide illa generali et mortua etiam distinguatur.

A. Fides in genere ea est, quae veritati verbi Dei fidem[m] habet: id est, quae omnia in Scripturis de Deo, ejusque ‡immensitate, potentia, justitia, sapientia, misericordia item in homines fideles ac pios, §summaque severitate in incredulos atque impios, caeteraque in Scripturis tradita universa vera esse credit.

m Matt. vii. 22. Luc. xii. 47. 1 Cor. xiii. 2.

M. Annon omnia haec etiam et vera illa, quam dicis, Fides credit?

A. Maxime; verum ea ultra progreditur, sicuti mox dicemus. Nam hactenus[n] non impii solum

n Rom. i. 32. Tit. i. 16. Jac. ii. 19.

* Most of the references from this point down to p. 57. b. are given in the MS.

† est et fides mortua] Before the revision the MS. had et est fides mortua.

‡ immensitate] his incomprehensiblenesse, power, righteousnesse &c. Norton. *ἀκαταληψίας καὶ δυνάμεως, καὶ δικαιοσύνης κ.τ.λ.* Whitaker.

§ summaque severitate] and most earnest severity, Norton. *δεινῆς ἀποτομίας*, Whitaker.

homines, sed et daemones etiam credunt: neque tamen fideles[o] proinde sunt, aut dicuntur. At vera Fides, ut omnia in verbo Dei tradita certissima esse nihil dubitat, ita promissiones[p] de Dei Patris misericordia et peccatorum remissione fidelibus omnibus per Christum factas, quae proprie Evangelium[q] dicuntur, amplectitur: quam qui habent, non solum Deum[r] ut potentissimum omnium Dominum, justissimumque judicem timent (quod et homines impios plerosque, et daemones[s] etiam facere jam antea diximus) verum etiam ut patrem[t] suum optimum atque clementissimum amant: cui ut placere per omnia *piis studiis operibusque, quae fidei fructus dicuntur, uti obsequentes filios decet, student, ita de ejus venia[u], si quando ut homines ab ejus voluntate aberrarint, per Christum impetranda, bonam certamque spem concipiunt. Peccata enim sua, Christo, cui fidunt, iram[v] Patris placante, non magis sibi unquam imputanda sciunt, quam si ea nunquam fuissent perpetrata. Et quamvis Legi, officioque erga Deum atque homines suo non satisfecerint ipsi, Christum tamen summa Legis observatione Deo pro se cumulate satisfecisse credunt: et per hanc illius justitiam[w] et Divinae Legis observationem, in numero locoque justorum, et Deo caros haberi se, haud aliter ac si Legem observassent ipsi, persuasum habent. Atque haec ea est †justitia[x], quam nos Fide consequi Sacrae Literae declarant.

o Joan. i. 12. Gal. iii. 25, 26.
p Luc. xxiv. 47. Rom. iv. 16.
q Esa. lxi. 1. Luc. ii. 10, 11. et iv. 18.
r Deut. x. 20. Ps. cxi. 10.
s Jac. ii. 19.
t Deut. x. 12. Ps. i. 2, 3. Eph. v. 1, 2. 8. Col. ii. 6.
u Matt. i. 21. Rom. iii. 24. et v. 1.
v Eph. ii. 15, 16. Col. ii. 14. Heb. x. 17. 1 Joan. ii. 1, 2.
w 1 Cor. i. 30. 2 Cor. v. 18. Eph. i. 6, 7. Phil. i. 11.
x Rom. iii. 21. Gal. ii. 16.

M. Annon ista etiam in Daemonibus, aut hominibus impiis esse possunt.

A. Nihil minus. Nam tametsi[y] Deum ut poten-

y Gen iv. 13. Prov. x. 24. Matt. xxvii. 4, 5. Jac. ii. 19. 1 Joan. iv. 18.

* piis studiis operibusque] ἐπιτηδευμάτων καὶ ἔργων Whitaker.

† justitia] justicia MS.

tissimum justissimumque timeant, aut horreant potius, quum suae eum impietatis ultorem fore sciant, in ejus tamen in se bonitate et clementia, neque ullam fiduciam, neque ad ejus gratiam receptum aliquem habere, neque ejus voluntati obsequendi studium ullum suscipere possunt. Itaque eorum fides, tametsi de veritate verbi Dei non ambigant, mortua dicitur[z]: ut quae, trunci instar aridi atque emortui, fructus nullos piae vitae, id est, amoris in Deum, caritatisque in homines unquam ex se edat.

z Matt. vii. 21, 23. Luc. viii. 11, 13. 1 Cor. xiii. 2, 3. Jac. ii. 26. Tit. i. 16.

M. Ex his ergo, quae hactenus commemorasti, definitionem mihi cedo vivae illius et verae Christianae Fidei.

A. Fides[a] est certa cognitio *paternae Dei erga nos per Christum benevolentiae, fiduciaque in eadem, sicuti in Evangelio testatum est, quae studium[b] piae vitae, id est, Dei Patris voluntati obsequendi, semper conjunctum habet.

Fidei Definitio.

a Rom. viii. 1, 15, 38, 39. Col. ii. 2, 3. 1 Thess. i. 5. Heb. x. 22, 23. et xi. 1.

b Ps. i. 3. Matt. xiii. 23. Gal. v. 6. 1 Pet. i. 14, 15.

M. Satis explicuisti, quid Fidei credendique nominibus significes. Perge jam, quibus commodissime possis verbis mihi edissere, quid per Dei nomen, quod in Symbolo proxime sequitur, intelligas.

A. Annitar pro meo ingenio atque facultate, praeceptor optime. Intelligo naturam[c] esse unam, vel substantiam[d], vel animum, vel mentem, vel spiritum[e] potius Divinum (variis enim modis de Deo loquuti sunt sapientes, tum Ethnici, tum nostri, quum nihil de eo proprie dici possit) aeternum[f], absque principio et fine, immensum[g], incorporeum[h], oculis humanis minime conspicuum, majestate augustissima[i], quem vocamus Deum, quem oportet

c Gal. iv. 8. 2 Pet. i. 4.
d Heb. i. 3.
e Joan. iv. 24.
f Rom. i. 20. et xvi. 26.
g Matt. vi. 13. et xix. 26
h Joan. i. 18. Col. i. 15.
i Ps. civ. 31. [cxiii. 4. et cxxxv. 5.] Esa. ii. 10, 19. 1 Tim. i. 17. et vi. 16.

* paternae Dei erga nos] paternae erga nos C. which must be a typographical error; for the Version has τοῦ Θεοῦ.

k 1 Cor. x. 31. universos mundi populos revereri[k], et summo honore colere, omnemque in eo, ut Optimo Maximo, spem
l Ps. xxxvi. 7. fiduciamque[l] collocare.

M. Quum unus sit Deus, edissere cur in Christianae fidei confessione tres *commemores, Patrem, Filium, et Spiritum Sanctum.

m Matt. xxviii. 19. 1 Joan. v. 7. *A.* Non multorum Deorum[m], sed trium distinctarum in una Divinitate personarum haec sunt nomina.
n Joan. x. 30. Gal. iii. 20. In una[n] enim Dei essentia, PATREM[o], qui Filium ab
o Gen. i. 1. 1 Cor. viii. 6. aeterno ex se genuit, intueri convenit, ut originem
p Joan. i. 1. et xvii. 5. Col. i. 15. Heb. i. 2, 3, 5. primumque rerum omnium auctorem: FILIUM[p], ex Patre ab aeterno genitum, qui sit aeterna Dei Patris
q Luc. i. 35. Joan. xiv. 26. Act. v. 3, 4. 1 Cor. xii. 4. sapientia: SPIRITUM SANCTUM[q], ab utroque procedentem, ut Dei virtutem, per omnia diffusam, sed
r Joan. x. 30. 1 Cor. viii. 6. Gal. iii. 20. ita, ut etiam perpetuo in ipso resideat: neque dividi[r] tamen propterea Deum. Ex his enim tribus perso-
s Joan. i. 1. et v. 17, 18, 21, 23. Phil. ii. 6. nis nulla aliam, aut tempore[s] aut magnitudine, aut dignitate anteit: sed Pater, Filius, et Spiritus Sanc-
t 1 Joan. v. 7. tus, †tres distinctae personae, aeternitate[t] aequaevae, potentia aequales, dignitate pares, Deitate unum sunt.
u Deut. iv. 35, 39. Ps. lxxxvi. 10. et civ. 30. 31. 1 Tim. i. 17. Unus[u] ergo aeternus, immortalis, omnipotens, gloriosus, optimus, maximus, Deus Pater, Filius, et Spiritus Sanctus. Ita enim de Deo Patre, Filio, et Spiritu
In Symbolis, sive Confessionibus fidei Christ. Apost. Nicaen. et Athan. Sancto, a Christianorum universitate, quae Catholica Ecclesia dicitur, ex Scripturis Sacris proditum est: quum alioquin hujus mysterii immensitas tanta sit, ut ne mente quidem concipi, nedum verbis explicari queat: in quo proinde simplicitas fidei Christianae
v Prov. iii. 5. ad credendum parata, potius quam ‡ingenii acumen[v]

* commemores] So altered by Nowell in MS. and so B. following the earlier impression of the first Ed. and of A. The other Books have the original reading of the Copyist, commemo*ras*.

†tres distinctae—unum sunt] three distinct persons in eternitie of like continuance, in power even, in dignitie egall, and in godhead one. Norton.

‡ ingenii acumen] These two words were inserted on the re-

ad inquirendum, vel linguae etiam officium ad explicandum mysterium tam arcanum atque occultum, requiratur.

M. Verissimum quidem est quod dicis. Perge ergo: cur Deum vocas Patrem?

Prima Pars Symboli: Deus Pater.

A. Ejus rei praeter eam, quam ante memoravi, praecipuam causam, quod videlicet *naturalis[w] sit Pater unici Filii sui ab aeterno ex se geniti, duae sunt aliae causae, ob quas noster etiam Pater et sit et dicatur. Una[x], quod nos omnes initio creavit, quodque vitam omnibus est largitus: de qua mox plura dicemus. Altera[y] vero majoris etiam momenti est, quod videlicet, iterum divinitus per Spiritum Sanctum nos genuit, et fide in verum et naturalem Filium suum Jesum Christum[z], nos sibi filios adoptavit, et regno suo, ac vitae aeternae haereditate per eundem donavit.

w Matt. iii. 17. Joan. i. 14. Rom. xv. 6. 2 Cor. i. 3. et xi. 31.

x Gen. i. 27. Mal. i. 6, et ii. 10.

y Joan. iii. 3, 5. 1 Pet. i. 3, 23.

z Joan. i. 12. Rom. viii. 15, 17, 23. et ix. 4, [8.] Gal. iv. 5, 6. Eph. i. 5, 6. Tit. iii. 7.

M. Quo sensu nomen illi Omnipotentis tribuis?

A. Quod mundum, et universa †uti condidit, ita in potestate etiam habeat, providentia gubernet[a], arbitrio constituat, omnibusque prout illi visum fuerit, imperet: sic ut nihil nisi ejus decreto permissuve fiat, nihil sit quod ille efficere non possit; neque enim otiosam quandam Dei potentiam, quam non exerceat, imaginor.

a Esa. xl. 22. Matt. v. 45. et x. 29. Eph. i. 11.

M. An impios etiam homines, spiritusque malignos Dei imperio subdis?

A. Quid ni? Miserrime enim alioqui nobiscum ageretur, ut quibus nunquam securis esse liceret, si quid illis in nos, praeter Dei voluntatem, permit-

vision. In the first instance Nowell wrote *vel* ingenii acumen, but afterwards erased vel.

* naturalis[w]] These references, with the exception of the last, appear in the MS.

† uti condidit] *ut* condidit MS.

teretur[b]. Verum eos Deus quasi freno suae potentiae ita coercet, ut ne movere quidem se, nisi ejus nutu aut permissu, possint unquam. Nos vero una haec consolatio sustentat, ita nos in omnipotentis esse Patris potestate, ut ne unus quidem capillus[c] noster, nisi ex ejus voluntate, qui nobis tam bene vult, perire possit.

b Job. i. 10. Luc. xxii. 31, 32. Joan. x. 28. Act. ii. 23. et iv. 27, 28. et xii. 11.

c Luc. xii. 7. et xxi. 18.

M. Perge.

A. Quum Dei Optimi Maximi bonitatem atque immensitatem mens humana per se capere nullo modo possit[d], coeli eum et terrae, et rerum, *quae in eis continentur, universitatis creatorem esse addimus: quibus verbis, Deum †in operibus suis et mundi[e] opificio, tanquam in speculo quodam contemplandum, et quoad nostra id refert, cognoscendum esse significamus. Quum enim magnitudinem illam immensam mundi videmus, ejusque partes omnes ita esse constitutas, ut neque ad speciem pulchriores, neque ad usum meliores esse potuerint; statim intelligimus Dei opificis atque aedificatoris infinitam potentiam, sapientiam, bonitatem. Quis enim est tam vecors, ‡qui aut cum suspexit in coelum, Deum esse non sentiat? §Imo ob hanc maxime causam Deus homines primum humo excitatos, celsos et erectos constitu-

d Joan. i. 18. 1 Tim. i. 17.

e Ps. xix. 1. et civ. 24. Rom. i. 19, 20.

* quae in eis] quae in *ejus*. Randolph.

† in operibus suis et mundi opificio] So corrected by Nowell from *officio*, which had been written by the copyist. *artificio* D.E.F. Norton translates —— in his workes and in ye orderly course of the world. Whitaker ἐν τοῖς αὐτοῦ ἔργοις, καὶ ἐν τῇ τοῦ κόσμου κτίσει.

‡ qui aut cum suspexit] So MS. qui cum suspexit Randolph, Cleaver, Mill. In the margin of the MS. Nowell has written the word Vide, but not completed the Reference. Perhaps he had in his mind Cicero de Nat. Deorum, ii. §. 4. quid enim potest esse tam apertum, tamque perspicuum, cum coelum suspeximus, coelestiaque contemplati sumus, quam, esse aliquod numen praestantissimae mentis, quo haec regantur?

§ Imo ob hanc maxime] This sentence was rearranged on the revision. It had previously stood ——non sentiat? ob hanc imo maxime causam &c.

isse videtur, ut superarum atque coelestium rerum essent spectatores, et ipsius cognitionem, coelum intuentes, *capere possent?

M. Quomodo Deum omnia creasse dicis?

A. Deum Patrem Optimum Maximum, initio[f] et ex nihilo, non solum coelum, et universum hunc mundum aspectabilem, et res in eis omnes quaecunque continentur, sed et spiritus etiam incorporeos[g], quos Angelos appellamus, per potentiam Verbi sui[h], id est, Jesu Christi Filii sui, fabricasse et condidisse.

f Gen. i. 1. Ps. xxxiii. 6. Act. xiv. 15.

g Col. i. 16.

h Joan. i. 3. 1 Cor. viii. 6. Heb. i. 2.

M. Verum an pium esse putas affirmare, Deum Optimum Maximum spiritus universos, etiam malignos illos, quos Diabolos vocamus, condidisse?

A. Deus quidem eos tales non condidit[i]; sed ipsi ab origine sua, absque ulla spe recuperandae salutis, †sua ipsorum malitia exciderunt. Itaque non creatione et natura, sed naturae corruptione ‡mali effecti sunt.

i Gen. i. 31. Joan. viii. 44. Col. i. 16. Jud. 6.

M. Quid? an satis habuit Deus semel universa condidisse, omni rerum cura in posterum abjecta?

A. Hoc quidem antea breviter attigeram: §cum vero tueri et conservare res conditas multo sit praestantius quam eas semel condidisse, certo[k] credendum est, ubi mundum et omnia sic fabricasset, ea deinceps et conservasse, et hactenus conservare. ||Ruerent enim universa, atque ad nihilum reciderent, nisi ejus virtute et quasi manu sustinerentur. A Deo[l] etiam totum naturae ordinem, et rerum mutationes, quae fortunae vicissitudines falso putantur,

k Ps. lxxv. 3. et civ. 9. et cxlv. 15. Heb. i. 3.

l Matt. x. 29, 30.

*capere possent?] capere *possint?* F.

† sua ipsorum malitia] by their own evilnesse. Norton.

‡ mali effecti sunt.] The copyist had written *affecti* sunt.

§ cum vero tueri] *quum* Mill.

|| Ruerent enim] conservare: *reueret* enim...MS.

pendere; Deum coelum[m] versare, terram tueri, maria moderari, omnem hunc mundum regere; ejus numini omnia parere, ejus numine omnia gubernari, *certo credimus: eum[n] serenitatis et tempestatis, pluviae et siccitatis, foecunditatis et sterilitatis, sanitatis ac morborum auctorem esse: eum, quaecunque[o] ad vitam nostram tuendam conservandamque pertinent, et vel †ad usus necessarios, vel ad honestam voluptatem expetuntur, rerumque adeo omnium, quas natura desiderat, abundantiam et copiam munifica manu suppeditasse semper, atque etiam suppeditare largissime: ut nimirum illis perinde uteremur, ac ‡memores et pios filios decet.

m Exod. xiv. 21. Ps. lxxxix. 11. et cxlvii. 8, 9.

n Lev. xxvi. 4, 5.

o Ps. cxliv. 13. et cxlv. 15, 16. Esa. li. 3. Matt. v. 45. Rom. xiv. 6. 1 Cor. x. 31. 1 Tim. iv. 3, 4. 1 Pet. v. 7.

M. Quem ad finem, Deum Optimum Maximum universa haec condidisse existimas?

A. Mundus ipse hominum causa[p] factus est; §et quaecunque in eo sunt, ad usum fructumque hominum parata sunt. Et ut res alias omnes Deus hominis gratia, ||ita hominem ipsum ad suam ipsius gloriam condidit[q].

Finalis Causa.

p Gen. i. 26, 29, 30. Ps. viii. 6—8.

q Prov. xvi. 4. Esa. xliii. 7. Rom. xi. 36. Col. i. 16.

M. Quid ergo habes, quod dicas de prima hominis origine et creatione?

A. Id quod scripsit Moses: Deum scilicet ex argilla primum hominem[r] finxisse, illique ¶animam et vitam inspirasse: deinde de viri latere somno sopiti detractam mulierem in lucem produxisse, ut eam illi vitae sociam adjungeret. Ac propterea homo ADAMUS vocatus est, quia ex terra[s] traxit originem;

r Gen. ii. 7, 21, 22.

s Gen. ii. 7. et iii. 19.

*certo credimus] these words are interlined by Nowell in MS.

†ad usus necessarios] ad usus necessarios *opus sunt* MS.

‡ memores et pios filios] mindefull and kynde children. Norton.

§ et quaecunque] *ut* quaecunque MS.

|| ita hominem ipsum] ipsum was inserted on the revision.

¶ animam et vitam] and breathed into him soule and life. Norton.

mulier autem, quia omnium viventium[t] mater erat futura, appellabatur EVA. [t] Gen. iii. 20. **Al. Heva.*

M. †Cum tanta in utrisque viris pariter atque foeminis vitiositas, improbitas, perversitasque hodie ‡ conspiciatur, an eos Deus tales ab initio condidit?

A. Nihil minus. Deus enim, §summe bonus, nihil nisi bonum[u] potest efficere; hominem ergo primum Deus ad imaginem[v] et similitudinem suam condidit. [u] Gen. i. 31. [v] Gen. i. 36. Col. iii. 10.

M. Imago autem illa, ad quam hominem ais formatum esse, quaenam est?

A. Ea est absolutissima justitia, et perfectissima sanctimonia, quae ad ipsam Dei naturam quam maxime pertinet; quaeque in Christo[w] novo nostro Adamo praeclarissime est demonstrata: cujus in nobis quaedam quasi scintillulae vix jam ‖comparent. [w] Rom. viii. 29. 1 Cor. xv. [45, 47.] 49. 2 Cor. iii. 18. et iv. 4. Col. ii. 9. et iii. 10.

M. Itane vix comparent?

A. Profecto: neque jam ita splendent ut in initio ante hominis lapsum, quandoquidem homo peccatorum tenebris[x], et caligine errorum imaginis hujus splendorem restinxit. [x] Rom. i. 21. 1 Cor. i. 18, 23. et. ii. 14, et iii. 19. Eph. iv. 17, 18.

M. At quomodo hoc factum sit dicas volo.

A. Dicam: ¶cum mundum hunc fabricatus esset Dominus Deus, hortum[y] ipse paravit cultissimum, **plenissimumque oblectationis et jucunditatis, quaecunque expetibiles erant, ††deliciis undique affluentem. Hic Dominus Deus singularis cujusdam benevolentiae gratia hominem collocavit, omniaque illius [y] Gen. ii. 8.

* *Al. Heva*] This marginal note appears in MS.

† Cum tanta] *Quum* Mill.

‡ conspiciatur] conspici*antur* MS.

§ summe bonus] This appears to have stood at one time in the MS. *summus* bonus. God beyng most perfectly good. Norton.

‖ comparent] *compareant* A. Randolph.

¶ cum mundum] *quum* Mill.

** plenissimumque] plaenisimumq MS.

†† deliciis] deli*tiis* C.

z Gen. ii. 17. usui permisit: tantum illi fructu arboris scientiae[z] boni et mali interdixit, morte, si illum gustaret, denunciata. Par enim erat, ut tot beneficiis affectus[a] homo, hactenus parendo, libenter se Dei imperio obtemperare ostenderet; utque sua contentus sorte, altius sese contra conditoris voluntatem, conditus ipse non efferret.

a Gen. iii. 11. Ps. viii. 4—8.

M. Quid deinde factum est?

A. Mulier, a Diabolo[b] illusa, viro persuasit, ut vetitum fructum gustaret: quae res utrumque morti statim obnoxium effecit; *deletaque illa coelesti imagine, ad quam primum est conditus, in locum sapientiae, virtutis, sanctitatis, veritatis, justitiae, †quibus eum ornamentis Deus induerat, teterrimae successerunt pestes, caecitas[c], impotentia, impietas, vanitas, injustitia; quibus etiam malis atque miseriis progeniem suam, atque adeo omnem posteritatem, implicuit et ‡cooperuit.

b Gen. iii. 1—7.

c Act. xiv. 15, 16. et xvii. 22. [23. 30.] Rom. i. 21—25. et viii. 7, 8. 1 Cor. ii. 14. Eph. iv. 17, 18, 22.

M. Verum an non nimium severe unius pomi gustum ultus esse Deus videri possit?

A. Ne quis hominis scelus gravissimum, §ut parvum delictum, elevet, ||neve ex pomo tantum, et immensa gula[d] factum spectet. Nam ille, una cum conjuge sua, dolosis Satanae[e] illecebris captus atque irretitus, a Dei veritate incredulus ad mendacium deflexit: serpentis calumniis, quibus Deum et men-

d Gen. iii. 6.

e Gen. iii. 4, 5.

* deletaque illa] On the revision Nowell inserted *pene* between these two words; but the pen was drawn through it afterwards.

† quibus eum ornamentis] the jewelles wherewith God had adorned hym. Norton.

‡ cooperuit] So in the second and subsequent Edd. The first and MS. have cooperi*j*t.

§ ut parvum delictum] ut parvum elevet C. but in the version ὡς σμικράν τινα πλημμέλειαν ὂν ἐλαττονείτω.

|| neve ex pomo—spectet] and wey the deede by the apple and the onely excesse of gluttonie. Norton.

dacii, et invidiae, et malignitatis insimulat, fidem habuit: tot beneficiis[f] affectus in auctorem ingratissimus exstitit: terrae filius, cui parum videbatur quod ad Dei similitudinem factus esset, intolerabili ambitione[g] atque superbia, sese Dei majestati *aequare affectavit: denique conditoris se imperio †contumaciter[h] subduxit, imo jugum ejus petulanter excussit. Frustra ergo Adae peccatum verbis extenuatur.

f Ps. viii. 4—6.

g Gen. iii. 22.

h Gen. iii. 11. Ose. vi. 7. Rom. v. 19.

M. Atqui parentum culpa omnem posteritatem summa privari ‡felicitate, ultimisque malis atque miseriis onerari, quomodo non iniquum videbitur?

A. Adamus generis humani primus parens exstitit: ornamentis itaque illis eum Deus affecit, ut ea tam sibi quam suis, hoc est, §universo hominum generi, haberet simul ac perderet. Eo itaque spoliato, natura universa nuda, inopsque, ac bonis omnibus destituta deseritur; illoque peccati labe inquinato, quasi a radice[i] ||truncoque vitiato, rami vitiosi enati sunt, qui vitium suum ¶in alios ex se nascentes surculos transtulerunt. Inde autem tam brevej, exiguum, atque incertum vitae curriculum nobis circumscriptum: inde nata est carnis nostrae infirmitas, corporum debilitas[k], imbecillitas, fragilitasque humani generis: inde horribilis mentium caecitas[l],

i Rom. v. 12, 14—19. 1 Cor. xv. 22, 48.

j Ps. xc. 3, 6, 7, 9, 10. cii. 3, 11. et cix. 23

k Job. xiv. 1, 2.

l [Joan. i. 4, 5, 9, 10. et iii. 19.] Rom. i. 22. 1 Cor. iii. 18, 19. Eph. iv. 17—19.

* aequare] exaequare MS.

† contumaciter] This word is not represented in the very literal version of Norton. Finally he withdrew himselfe from allegeance to his Creator, yea and malepertly shoke of his yoke.

‡ felicitate] foelicitate in MS. and all the old Edd. soueraigne felicitie. Norton.

§ universo hominum generi] In the margin of MS. *universitas generis humani.* Cic. [de Nat. Deor. ii. 164.]

|| truncoque vitiato] trunco vitiato A. and Randolph. out of ye roote and stocke corrupted. Norton.

¶ in alios] The earlier impression of the first Ed. has *alio*, by an error of the press.

et animorum pravitas: inde ista distortio depravatioque affectionum *et cupiditatum omnium: hinc illud seminarium[m], et quasi sentina peccatorum omnium, cujus vitiis genus humanum inficitur et conflictatur; cujus mali proprium verumque nomen quaerentes, nostri PECCATUM ORIGINIS appellarunt.

m Rom. v. 12, &c.

M. †An in hac tantum vita peccati hujus poenas luit humanum genus?

A. Imo hoc nativo malo ita corrupta est natura et perdita, ut nisi bonitas et misericordia[n] omnipotentis Dei, afflictis nobis, adhibita medicina, tulisset opem atque auxilium, quemadmodum fortunis ‡in calamitates omnes, corporibus in universas morborum[o] mortisque miserias incidimus, ita necessario in tenebras[p], atque sempiternam noctem, et ignem qui extingui non potest, ibi omni supplicio perpetuo excruciandi, praecipites rueremus. Nec mirum alias etiam §res conditas[q], eam poenam, quam commeruit homo, in cujus usum conditae erant, subiisse; perturbatoque in coelo et terra[r] toto naturae ordine, noxias tempestates, sterilitatem, morbos, atque alia infinita mala in orbem invasisse: ||in quas miserias

n Gen. iii. 15. Matt. i. 21. Col. i. 13.

o Gen. iii. 17 —19.

p Matt. viii. 12. et xxii. 13.

q Gen. iii. 17, 18. et vi. 7.

r Gen. iii. 17 —19.

* et cupiditatum omnium] omnium; *hinc illa pestis et corruptela*, hinc illud, &c. MS. Thence came that crookednesse and corruptnesse of all our affections and desires. Thence came that seedeplot, and as it were a sincke of all sinnes, with the faultes whereof mankynde is infected and tormented. Of which evill, learned Christians that have sought the proper and true name, have called it Originall sinne. Norton.

† An in hac tantum &c.] This question was inserted on the revision. Originally the answer continued.. appellarunt. *Porro natura ita corrupta est* et perdita, ut nisi, &c.

‡ in calamitates omnes] These words were added on the revision. Norton translates.. like as we fell in our wealth into all calamities, &c.

§ res conditas q] The reference to Gen. vi. 7. is given in the margin of the MS. but does not appear in the first Ed.

|| in quas miserias——incidimus] This clause was added on the revision of the MS.

atque aerumnas, praeter nativum illud malum, multis nostris[s] magnisque peccatis *meritissimo incidimus.

s Ose. vi. 3. 2 Cor. xi. 7.

M. O funestam atque horrendam ex peccato cladem et calamitatem! At quaenam tandem illa est, quam nobis fecisse Deum medicinam dicis, in qua primi nostri parentes, et reliqui deinceps eorum posteri, spem posuerunt et defixerunt?

Transitio.

A. Ad eam nimirum salutis spem erecti sunt, quam ex fide in Jesum Christum liberatorem atque Servatorem, ipsis a Deo promissum[t], conceperunt. Hoc enim est quod jam proxime in Symbolo sequitur: CREDO IN JESUM CHRISTUM, &c.

Secunda Pars Symboli: Deus Filius.

t Gen. iii. 15.

M. An et primis parentibus nostris Deus liberationis per Jesum Christum spem †statim fecit?

A. Profecto; nam ut Adamum et Evam[u] verbis primum graviter castigatos, de horto deturbavit, ita serpentem devovit, et minatus[v] est illi, tempus olim fore, quo mulieris semen caput illi imminueret.

u Gen. iii. 11, 13, 16—19, 23, 24.

v Gen. iii. 14, 15.

M. Quod vero est semen illud, de quo loquitur Deus?

A. Semen illud est (uti clarissime nos docet Paulus)[w] Jesus Christus, Filius Dei, verus Deus, et filius virginis, verus homo, in quo nos fiduciam atque spem nostram collocare, secundo loco in Symbolo profitemur: qui conceptus est e Spiritu Sancto[x], et genitus ex sanctae, castae, atque incorruptae Virginis Mariae natura; atque ea matre sic natus et enutritus est ut reliqui infantes, nisi quod ab omnis peccati contagione omnino[y] purus esset atque alienus.

w Gal. iii. 16, 19.

x Matt. i. 18, 20. Luc. i. 31, 35.

y Joan. i. 29. Heb. iv. 15. [vii. 26.] et ix. 14.

* meritissimo] meritissime D.E.F.

† statim] Did God geve also to our first parentes by and by hope of deliverance by Jesus Christ? Norton.

M. An satis ergo habuit Deus semel in Veteri Testamento de hoc semine promisisse?

A. Imo promissionem hanc humano generi optatissimam, Dominus Deus parentibus nostris[z] primum factam, identidem illorum posteris confirmavit, quo majore expectatione illius praestandi homines *tenerentur. Nam foedere per circumcisionem cum Abrahamo[a] et ejus semine inito, ipsi primum, mox Isaaco ejus filio, deinde Jacobo nepoti promissum suum confirmavit. Postremo, clarissimis per Mosen caeterosque[b] prophetas suos editis oraculis, †promissi sui constantiam retinuit atque servavit.

z Gen. iii. 15.

a Gen. xvii. 10. et xxii. 18. et xxvi. 4. et xxviii. 14.

b Deut. x. 15. et xxxiv. 4. Ps. lxxxix. 4, 35. Esa. liii. et liv. 3. et lxv. 9.

M. Quid autem sibi volunt ista verba, serpentis caput conterere?

A. In serpentis[c] capite venenum ejus continetur, vitaeque et virtutis summa consistit: caput ergo serpentis universam vim atque potentiam et regnum, aut, ut verius loquar, tyrannidem Diaboli, serpentis antiqui, significat; ‡quam universam[d], Jesus Christus, semen illud mulieris, in quo promissi sui summam Deus complevit, virtute mortis suae subegit. Itaque serpentis caput conterens, omnes sibi fidentes ab ejus tyrannide in libertatem §vindicavit. Hoc enim est, quod hic in Symbolo profitemur, nos IN JESUM CHRISTUM DEI FILIUM CREDERE: id est, Jesum Christum, nobis, qui impietate et scelere obstricti

c Ps. lxxiv. 13. et cxl. 3. Eccles. x. 11. Amos. ix. 3.

d Matt. i. 21. Act. x. 38. Col. i. 13. [et ii. 14, 15.] 2 Tim. ii. 26. Heb. ii. 14, 15. 1 Joan. iii. 8.

* tenerentur. Nam foedere] tenerentur. *Et primum quidem* foedere per circumcisionem cum Abrahamo inito, et per Isaacum ejus filium: Deinde etiam per Mosen: postremo autem clarissimis per prophetas suos editis oraculis, promissi sui constantiam retinuit, et servavit. MS.

† promissi sui constantiam] the assurednesse of his promise. Norton.

‡ quam universam[d]] The reference to Heb. ii. 14, 15. is given in the margin of the MS.

§ vindicavit. Hoc enim est] vindicavit: *sicuti et hic* in Symbolo profitemur, nos &c. MS.

atque obligati, et mortis aeternae laqueis irretiti tenebamur, et serpentis Diaboli foeda servitute premebamur, libertatis vindicem esse atque servatorem.

M. *Videris mihi interim et ipsum nomen JESU, illustri admodum explicatione esse interpretatus.

A. Profecto: neque enim aliud Hebraeis est JESUS, quam Σωτήρ Graecis, Latinis SERVATOR. Nam ut vim ejus exprimant, aliud magis aptum nomen non habent. Ex his autem quae diximus obscurum jam esse non potest, quare hoc nomen sit adeptus; solus enim ille suos aeterno exitio, cui alioqui erant destinati, exemit et servavit. Et alii quidem hoc nomen usurparunt, quod corporibus hominum salutem attulisse visi sint; at Jesus Christus[e] animas simul et corpora sibi fidentium solus servare potest.

e Matt. i. 21. Act. iv. 10—12. Rom. v. 9, 10. Phil. ii. 9.

M. A quo est illi hoc nomen inditum?

A. Ab Angelo[f], Dei ipsius jussu. Nomini vero, quod ipsi Deus imposuit, revera etiam eum respondere necesse fuit.

f Matt. i. 21. Luc. i. 31. et ii. 21.

M. Jam CHRISTI nomen quid sibi velit dicito.

A. Idem est, ac si Unctum[g] diceres; quo significatur, eum summum Regem, Sacerdotem, ac Prophetam esse.

g Ps. ii. 2. [Esa. lxi. 1.] Dan. ix. 24—26. Luc. vii. 16. Act. vii. 37.

M. Unde hoc constabit?

A. Ex Sacra Scriptura, quae et unctionem[h] ad tria haec accommodat, et eadem saepe Christo tribuit.

h Lev. iv. 3. 1 Sam. xvi. 1, 12, 13. 1 Reg. xix. 15, 16.

M. An ergo oleo, quali in priscis Regibus, Sacerdotibus et Prophetis creandis usi sunt, unctus est CHRISTUS?

* Videris mihi interim] It semeth me that thou hast expounded the name of JESUS with a very playne declaration. Norton. Ἔοικας ἐν τούτῳ τῷ λόγῳ δι' ἐναργοῦς τινὸς περιφράσεως τοὔνομα Ἰησοῦς ἐξηγήσασθαι. Whitaker.

A. Nequaquam; verum multo praestantiore: uberrima videlicet Spiritus[i] Sancti gratia, qua repletus fuit[k], Divinisque ejus opibus accumulatissime praeditus; cujus coelestis unctionis externa illa umbra tantummodo fuit.

i Luc. iv. 18. Act. iv. 27. et x. 38. Heb. i. 9. [ex Ps. xlv. 7.]
k Joan. i. 14, 16. [iii. 34.]

M. Sibine soli haec adeptus est, an et nobis etiam aliquas inde utilitates praebet?

A. Imo a Patre ista Christus accepit, ut nobiscum eadem, modo atque ratione, quam convenire cuique maxime novit, communicet: ex ejus[l] enim plenitudine, *ut ex unico, sancto, atque augusto fonte, haurimus omnes quicquid habemus coelestium bonorum.

l Luc. xxii. 29. Joan. i. 16. 2 Cor. i. 21, 22. Col. i. 13. [18, 19. Eph. iv. 8.] 1 Tim. iv. 8.

M. Non ergo mundanum dicis esse CHRISTI regnum?

A. Minime[m]: sed spirituale et aeternum, quod Verbo et Spiritu Dei, quae justitiam secum et vitam ferunt, regitur atque administratur.

m Luc. i. 32. Joan. xviii. 36. Col. i. 13, 14. 2 Tim. iv. 1.

M. Quem nos ex hoc regno fructum percipimus?

A. Virtute et spiritualibus armis[n], ad carnem, mundum, peccatum, Satanam, †immanes et capitales animarum nostrarum hostes debellandos, nos instruit; beatam conscientiarum libertatem largitur; denique Divinis suis opibus praeditos, ad pie sancteque vivendum juvat et confirmat.

n Rom. xiii. 12. et xvi. 20. 2 Cor. vi. 7. et x. 4. Eph. vi. 11.

M. Qualis sacerdos est CHRISTUS?

A. ‡Maximus[o], et aeternus, qui solus sese Deo sistere, solus sacrificium, quod ille gratum acceptumque habeat, facere, et solus Dei iram placare valet.

o Ps. cx. 4. Heb. iv. 14, 15. et v. 6. et vii. 3, 11, 15, 16, 21, 26—28. et ix. 14.

* ut ex unico——fonte] as out of the onely, holy, and *ever encreasing* noble fountayne. Norton.

† immanes et] the outragious and deadly enemies of our soule. Norton.

‡ Maximus[o], et aeternus] The reference to Heb. iv. 14, 15. is in the margin of the MS.

M. Quo ista nostro commodo facit?

A. Quia nobis a Deo pacem[p] ac veniam petit et precatur, nobis iram Dei placat, nosque Patri reconciliat. Solus enim Christus Mediator noster est, *per quem cum Deo redimus in gratiam. Sed et collegas nos quodammodo sibi †in sacerdotio[q] suo facit, nobis quoque dans aditum ad Patrem, ut in ejus conspectum cum fiducia prodire, et nos ac nostra omnia Deo Patri in sacrificium per ipsum offerre audeamus.

p Luc. ii. 14. Joan. xiv. 27. Act. x. 36. Eph. ii. 14—17. Col. i. 20. 1 Tim. ii. 5. Heb. ix. 14, 15.

q Rom. viii. 14. 15, 26. et xii. 1. Gal. iv. 5, 6. Eph. iii. 12. [1 Pet. ii. 5, 9. Apoc. i. 6.]

M. Prophetia Christi cujusmodi est?

A. Quum prophetas, Dei Optimi Maximi servos, ut voluntatem suam mortales edocerent, antea a se missos, homines contemnerent[r] atque aspernarentur, verbumque ejus sacrosanctum suis somniis atque inventis jam plane obscurassent atque obruissent, ipse Dei Filius prophetarum omnium Dominus, in hunc mundum descendit, ut, ‡Patris voluntate quam plenissime declarata, §prophetiis ac vaticinationibus omnibus finem imponeret. Patris ergo legatus atque internuncius[s] ad homines venit, ut, ipso interprete, in rectam Dei cognitionem ac veritatem omnem adducerentur. Ita triplex illud officium et munus, quod Dei Filius a Patre coelesti susceptum explevit, ut nobiscum fructum ejus omnem communicaret, CHRISTI nomine continetur.

r Matt. xv. 3, 8, 9. et xxi. 34—37. Luc. xi. 47—50. Act. vii. 51, 52. Heb. i. 1, 2.

s Joan. i. 4, 5. et viii. 26, 40. et xv. 15. et xvii. 6, &c.

M. Hoc ergo in summa dixisse videris, Filium Dei non modo dici, et esse JESUM CHRISTUM, id est, Servatorem, Regem, Sacerdotem, Prophetam,

* per quem——gratiam] by whom we are made at one with God. Norton.

† in sacerdotio[q] suo] The reference to Rom. xii. 1. is in the margin of the MS.

‡ Patris voluntate] The copyist had written voluntat*em*.

§ prophetiis — imponeret.] Mallem legisse, vaticinationibus omnibus, *de se*—quod Noellum voluisse puto. Cleaver.

sed et nobis, et ad nostrum commodum atque salutem ita esse.

A. Omnino.

t Joan. i. 12, 13. et xi. 52. Rom. ix. 26.

M. Verum quum piis omnibus[t] hic honor habeatur, ut Dei filii nuncupentur, quomodo Christum filium Dei Unicum appellas?

u Matt. ii. 15. et iii. 17. Joan. i. 14, 18, 49. Heb. i. 2, 3. et v. 5.

A. *Solius Christi Deus naturalis[u] est Pater, solus Christus natura Dei Filius est, ut qui ex substantia Patris genitus, uniusque cum Patre essentiae est; nos vero Deus gratuito per Christum filios sibi adscivit atque adoptavit. †Itaque Christum unicum Dei Filium recte agnoscimus, ‡quum hic illi honor suo summoque jure debeatur; filiorum tamen nomen, adoptionis jure[v], nobiscum etiam per Christum gratis communicatur.

v Rom. viii. 15. Gal. iv. 5. Eph. i. 5. 1 Joan. iii. 1.

M. Jam Dominum esse nostrum quomodo intelligis?

w Matt. ix. 6. et x. 1. et xxviii. 18. Luc. i. 32. Eph. i. 20—22.

A. Quod principatum illi Pater in homines[w], angelos, atque universa detulerit; quodque Dei regnum in coelo pariter ac in terra nutu atque potestate sua administret. §Hinc vero admonentur pii omnes, non sui[x] se juris esse, sed totos tum corporibus, tum animis, tum in vita, tum in morte, in Domini sui esse potestate, cui ut servos fidissimos obedire, et in omnibus obsecundare ||oportet.

x Deut. x. 12, 20. Mal. i. 6. [1 Cor. vi. 19, 20.]

M. Quid deinde sequitur?

A. Quomodo naturam humanam assumpserit, necessariaque ad salutem nostram universa praestiterit, memoratur.

* Solius——Pater] Before the revision of the MS. this answer began Solus Christus, &c.

† Itaque Christum] Itaque *recte* Christum unicum Dei filium, &c. MS.

‡ quum hic illi honor] quum illi hic honor. C.

§ Hinc vero—oportet] This passage was added on the revision of the MS.

|| oportet] oport*eat* MS.

M. Itane Dei Filium hominem fieri oportuit?

A. Omnino: quod enim homo in Deum peccavit, hominem[y] quoque *luere atque expiare necesse erat; quod onus longe gravissimum, nullus[z] nisi homo Jesus Christus tollere atque sustinere poterat. Sed neque mediator[a] esse alius poterat, ad Deum hominibus conciliandum, pacemque inter eos conficiendam, nisi idem Deus pariter atque homo Christus. Itaque homo factus, †nostram quasi personam induit, ut in ea salutis nostrae partes susciperet, sustineret, perageret, atque absolveret.

y Matt. xvii. 22, 23. et xx. 18, 19. Joan. xi. 50. Rom. v. 15—19. 1 Cor. xv. 21. Phil. ii. 6, 7, 8. Heb. ii. 9.
z Esa. liii.
a 1 Tim. ii. 5. Heb. ix. 15. et xii. 24.

M. Verum cur e Spiritu Sancto conceptus est, natusque ex Maria Virgine, potius quam consueta ac naturali ratione procreatus?

A. Qui aliorum scelera expiare, impiosque ac damnatos in integrum restituere debeat ac possit, nulla ipsum labe[b] aut macula peccati imbutum vel adspersum, sed singulari ac summa integritate et innocentia praeditum esse oportet. Quum ergo penitus corruptum[c] et contaminatum esset humanum semen, in conceptione Filii Dei mirificam atque arcanam Spiritus Sancti virtutem, qua[d] in utero castissimae purissimaeque Virginis, atque ex ejus substantia formaretur, intercedere oportuit, ne communi illa humani generis labe ac contagione pollueretur. ‡Christus ergo purissimus ille agnus[e], a Spiritu Sancto, conceptu Virginis sine crimine genitus editusque est,

b Joan. i. 29. 1 Cor. v. 7. Heb. iv. 15. [vii. 26.] et ix. 14.
c Gen. vi. 5, 6. Ps. xiv. 1—3. et li. 5. Rom. iii. 10.
d Esa. vii. 14. Matt. i. 20, 23. Luc. i. 31, 34, 35.
e Exod. xii. 5. Joan. i. 29, 36. 1 Pet. i. 19. Apoc. xiv. 4.

* luere atque expiare] Yea, for necessary it was that what man had offended agaynst, man should abye and satisfie it. Norton.

† nostram quasi personam] quasi was added in the margin of the MS. on the revision.

‡ Christus ergo——deleret] This passage was added on the revision of the MS. The answer originally ended with ...pollueretur, sed esset vere candidus ille atque purissimus Dei agnus, qui maculas nostras et mundi peccata elueret.

ut maculas nostras, qui, ut in peccato et dedecore primum concepti natique sumus, ita deinde in turpi vita commoramur, lueret, elueret, atque deleret.

M. At cur nominatim Mariae Virginis fit mentio, in hac confessione Christiana?

f Gen. xxii. 18. Esa. xi. 1. Matt. i. 1. et xxii. 42. Rom. i. 3.

A. Ut agnoscatur esse verum illud Abrahae[f] ac Davidis semen, de quo Divinitus vaticinationibus prophetarum praedictum atque praemonstratum fuerat.

M. Ex his quae jam sunt dicta, intelligo Jesum Christum Dei filium, naturam humanam ad hominum salutem induisse: perge ergo, quid deinde factum est?

A. *Doctrinam illam de salute per Christum restituenda, laetissimam, et modis omnibus divinam, quae Graeco vocabulo εὐαγγέλιον nominatur, a prophetis sanctis[g] Dei servis, antiquitus proditam, ipse[h] tandem prophetarum Dominus Jesus Christus, Dei, atque idem Virginis filius, id est, illud ipsum promissum semen, omnes luculentissime docuit; eamdemque ut per universum orbem terrarum docerent, Apostolis suis[i], quos ad illud munus elegerat, mandata dedit.

g Esa. liii. toto, et lxi. 1. Jer. xxxiii. 14, 15.

h Luc. iv. 18. Act. iii. 22, 23. et vii. 37.

i Matt. xxviii. 19, 20. Marc. xvi. 15.

M. An satis habuit doctrinam hanc simpliciter et clare verbis tradidisse?

* Doctrinam illam &c.] In the MS. this answer stands, Doctrinam illam de salute per CHRISTVM restituenda, a prophetis sanctis Dei servis antiquitus proditam, ipse prophetarū Dominus JESVS CHRISTVS, Dei atque idē etiā verginis filius, id est, illud ipsum promissum semen, laetissimam, et modis omnibus Divinam, quae Graeco vocabulo εὐαγγέλιον nominatur, ipse tandem omnes luculentissime docuit: eandemque ut per universum orbem terrarum docerent, Apostolis suis, quos ad illud munus elegerat, mandata dedit.

A. Imo quo propensioribus eam animis mortales amplecterentur, depulsis[k] morbis, fugatis daemonibus[l], atque aliis infinitis beneficiis, miraculis, et signis, quibus tota *ejus atque Apostolorum suorum[m] vita †innocentissime sanctissimeque acta, refertissima erat, eamdem confirmavit atque comprobavit.

k Matt. iv. 24. et viii. 2, 13, 15.
l Marc. ix. 18, 25—27.
m Act. x. 38. m Act. ii. 22, 43. et iii. 6. et v. 12, 15, 16, 19.

M. At quamobrem Symbolum, omissa ‡ejus vitae historia, a natalibus statim ad mortem transilit?

A. Quia ea tantum in Symbolo recensentur, quae sunt in redemptione nostra praecipua[n], quaeque illius ita sunt propria, ut ejus quasi substantiam in se complectantur.

n Esa. liii. toto. Act xiii. 23, 27, &c.

M. Jam mortis ejus ordinem §et modum mihi edissere.

A. A suis nefarie proditus[o], a Judaeis per calumniam malitiamque accusatus, a Pontio Pilato judice damnatus, saevis verberibus crudeliter caesus, et indignis modis acceptus atque illusus, in crucem sublatus, ‖illi suffixus est; atque ita omni supplicio excruciatus, ignominiosa atque acerbissima morte affectus est.

o Esa. liii. Matt. xxvi. 14, 59—61. et xxvii. 26—35. Mar. xv. toto. Luc. xxiii. toto. Joan. xviii. et xix. toto.

M. Hanccine gratiam pro coelesti illa doctrina, et pro maximis illis atque infinitis meritis ipsi retulerunt?

A. Haec quidem ¶illi in eum crudeliter, malitiose, atque impie perpetrarunt; verum ipse sua sponte ac volens[p] haec omnia perpessus atque perfunctus est, ut iratum humano generi Patrem sacrificio hoc suavissimo placaret, utque poenas nobis[q] debitas depen-

p Matt. xx. 28. Mar. x. 45. Joan. x. 11, 15, 17, 18. Rom. iv. 25. Col. i. 20.
q Esa. liii. toto. 2 Cor. v. 21. Gal. i. 4. Eph. i. 7. Col. ii. 14.

* ejus atque Apostolorum] Id auctorem effugisse videtur, quod vitas Christi atque apostolorum eadem laude et pari praeconio prosecutus est. Cleaver.

† innocentissime] Before the revision of the MS. suorum vita sanctissime acta.

‡ ejus vitae historia] vitae ejus historia, MS.

§ et modum] inserted on the revision of the MS.

‖ illi suffixus est] illi *infixus* est. B.D.E.F. Cleaver, Mill.

¶ illi in eum] illi in *illum* MS.

deret *ac persolveret, atque nos ex illis hoc modo eximeret. Neque enim inter homines inusitatum, ut alter pro altero spondeat, et †fide jubeat[r], aut luat etiam. Cum Christo autem quasi sponsore, pro nobis sic passo, Deus summo quasi jure egit; in nos vero, quorum peccata, merita supplicia, poenasque debitas in Christum transtulit, lenitate, mansuetudine, clementia, misericordia singulari, usus est. Christus ergo mortem, quae poena hominum sceleri a Deo immortali erat constituta, pertulit, ac perferendo vicit. Sed et morte sua victum et subactum fregit ac domuit illum, qui mortis tenebat imperium, id est, Diabolum[s], a cujus nos tyrannide atque servitute in libertatem vindicavit.

r Gen. xlii. 19. 24, 37. et xliii. 9, 23. et xliv. 16, 32, 33.

s Act. x. 38. Col. i. 13. Heb. ii. 14.

M. Verum ‡quum nos morte, quae quotidie imminet atque impendet, §nihilo minus mulctemur, et peccati nostri poenas luimus, quem tandem ex hac victoria fructum percipimus?

A. Amplissimum profecto. Nam morte Christi effectum est, ut mors fidelibus[t] jam non sit interitus, sed quaedam quasi migratio commutatioque vitae, brevisque adeo et certa in coelum transmissio, quo ducem nostrum intrepide sequi debemus: qui sicuti morte non interiit, ita nec perire nos patietur. Quocirca pii[u] ‖mortis metu, quae laborum, solicitudinum, atque malorum hujus vitae omnium perfugium illis et dux in coelum sit, ¶exhorrescere jam amplius aut trepidare non debent.

t Luc. xxiii. 43. Joan. xi. 25, 26.

u Joan. xi. 11. 1 Cor. xv. 18. 1 Thess. iv. 13, 14.

* ac persolveret] *atque* persolveret MS.

† fide jubeat] fidejubeat, Randolph.

‡ quum nos] *cum* MS.

§ nihilo minus] nihilominus MS.

‖ mortis metu] metu mortis MS.

¶ exhorrescere——debent.] exhorrescere jam aut trepidare amplius non debent. MS. Before the revision this answer ended, Quocircapii mortis metu exhorrescere jam amplius non debent. And the whole sen-

M. Ecquod aliud commodum nobis ex Christi morte accedit?

A. Qui unius cum Christo per fidem sunt corporis, in his pravi affectus[v] et appetitus vitiosi, (quos carnis concupiscentias vocamus,) quasi una cum eo in crucem acti, emoriuntur[y], ne amplius in animis nostris dominentur.

v Rom. vi. 6, 7, 11—13, 22. et viii. 1—3, 10—13. Col. ii. 13.

M. Romanus praeses sub quo passus est, cur diserte nominatur?

A. Primum, personarum et temporum designatio rebus fidem tribuit; deinde, Christum suo atque a Deo adsignato et constituto tempore naturam nostram suscepisse, ac mortem *oppetisse, res ipsa indicat: quum sceptrum[w] videlicet, a Judae posteris ad Romanos, ac alienigenas reges[x], qui precarium sub Romanorum imperio regnum obtinebant, translatum jam esset. Ad haec, Christum gentibus[y] ad supplicium tradendum fore, et sententia judicis capite damnandum, Divinitus olim fuerat praemonstratum.

w Gen. xlix. 10. Dan. ix. 25, 26.
x Luc. ii. 1. et iii. 1.
y Ps. ii. 1, 2. Luc. xviii. 31, 32. et xxiv. 26. [Act. iv. 25—28.]

M. Id quamobrem tandem?

A. †Sententia judicis innocens damnatus est, ut sontes nos, quorum causa Divino judicio convicta atque damnata erat, pro coelesti tribunali[z] absolveret ‡et in integrum restitueret. Si enim a latronibus jugulatus, aut commota et concitata seditione a privatis hominibus ferro trucidatus fuisset, nullam ea mors satisfactionis, compensationisque speciem habuisset.

z Esa. liii. 5, 8. Rom. v. 1, 6, 8. et viii. 1. 2 Cor. v. 18, 21. 1 Pet. iii. 18.

tence when enlarged stood in the first instance, mortis, quae illis laborum, solicitudinum, atque malorum hujus vitae omnium, perfugium et dux in coelum sit, exhorrescere jam amplius non debent. The word *illis* had also been tried both before and after . . . in coelum.

* oppetisse] oppetiisse, Randolph, Cleaver, Mill.

† Sententia—damnatus est] added on the revision of the MS.

‡ et in integrum] et integrum, Mill.

M. Atqui Pilatus de illius innocentia[a] testimonium dixit.

A. Recte hoc illi testimonium[b] tribuit Pilatus, *cui de ejus innocentia plane constitit. Nam si nocens exstitisset, minime fuisset aptus atque idoneus, qui alieni peccati poenas sufferret atque persolveret, †Deumque placatum peccatoribus efficeret. Eum tamen postea, assiduo Judaeorum clamore atque convicio jactatus, et improbissimis vocibus fatigatus[c] atque victus, idem ille Pilatus ‡innocentem de sententia populi condemnavit. Unde liquet non sua ipsum peccata[d], quae nulla in eo erant, §nec poenas ipsi debitas morte luisse, sed debitas hominum sceleri, ||sibi indebitas poenas, sua voluntate in se susceptas ¶subiisse, sustinuisse. atque dependisse; **et nostrorum flagitiorum maculas morte voluntaria, et suo innocentis sanguine luisse atque eluisse.

M. ††At qua de causa populus summa et singulari integritate atque innocentia virum tam acerbe et penitus oderat?

A. Sacerdotes, Pharisaei, et Scribae, invidiae incendio[e] flagrantes, quum veritatis ‡‡vim atque lucem

a Matt. xxvii. 18, 23. Marc. xv. 10, 14. Luc. xxiii. 14, Joan. xviii. 38.

b Esa. liii. 9. Joan. i. 29, 36. 1 Pet. iii. 18.

c Matt. xxvii. 22—24. Luc. xxiii. 18, 21, 23, 24.

d Esa. liii. 4, 5. 1 Pet. ii. 24. et iii. 18.

e Matt. xxvii. 18. Marc. xv. 10.

* cui—constitit.] inserted on the revision of the MS.

† Deumque —— efficeret.] This clause was added on the revision.

‡ innocentem] This word was inserted on the revision. Norton translates, But the same Pilate, accombred with the continuall and agreable cryeing out of the Jewes, and weryed and overcome with thyr importunate outcries, dyd afterward accordyng to the peoples mynde and request condemne innocent Christ.

§ nec —— debitas] inserted on the revision: *illi* debitas was written in the first instance.

|| sibi indebitas] inserted on the revision.

¶ subiisse] inserted on the revision.

** et nostrorum —— eluisse.] added on the revision.

†† At qua de causa] Before the revision this question stood, At qua de causa populus eum tam acerbe penitus oderat?

‡‡ vim atque lucem] the *face* and lyght of the truth. Norton.

ferre non possent[g], in ejus vindicem atque asserto- g Matt. xv. 12. Luc. xx. 19. Joan. viii. 40, 45. et xi. 47.
rem imperitae multitudinis[h] odium concitarunt. h Matt. xxvii. 20. Marc. xv. 11.

M. Quum judicio damnatus sit, quomodo sua ipsum sponte mortem obiisse dicis?

A. Si Pharisaei, aut Scribae, aut Judaei alii, aut simul universi, vitae necisque potestatem in Christum habuissent, jamdudum illi mortem maturassent; saepe enim antea[i] illi perniciem necemque machi- i Luc. xi. 53, 54. et xx. 19. Joan. viii. 40, 59. et xi. 53, 57.
nati fuerant. Sed et quum in aliud tempus supplicium ejus differre statuissent, quod festus ille *Azymorum[k] dies, quem anniversarium summa reli- k Matt. xxvi. 4, 5. Marc. xiv. 1.
gione caeremoniaque celebrare solebant, jam adesset; ne id quidem efficere potuerunt, quin sub ipsum diem festum, alieno ipsis tempore, sed Divinitus huic rei constituto, pateretur. Unde satis constat, in ipsorum manu ac potestate nulla harum rerum aut temporum momenta sita fuisse, sed sua ipsum voluntate[l], nulla vi coactum, hanc mortem pro nostra l Esa. liii. 7, 12. Matt. xx. 28. et xxvi. 53. Joan. x. 17.
salute †oppetisse.

M. Quare eum potissimum necis diem illi Deus destinavit?

A. Ut ex ipso etiam tempore intelligeretur, Christum esse illum ‡Paschalem[m], §id est, vere castum m Matt. xxvi. 2. Marc. xiv. 1. Luc. xxii. 1, 7. 1 Cor. v. 7. Heb. vii. 27.
purumque[n] agnum, qui morte mactatus gratissimam n [Exod. xii. 5. Heb. ix. 14. 1 Pet. i. 19.]
se Patri victimam pro nobis praeberet.

M. Quum eligendae mortis optio penes ipsum fuerit, cur in crucem agi voluit, potius quam alio quovis supplicio affici?

A. Primum quidem ex Patris sui voluntate, ad

* Azymorum] Azimorum MS. the feaste of Sweetebread. Norton.

† oppetisse] oppetiisse. Randolph, Cleaver, Mill.

‡ Paschalem] Pascalem. F.

§ id est ——agnum] inserted on the revision. Originally it had stood ... CHRISTVM esse agnum illum Paschalem qui morte &c.

quam se conformavit[o], quaeque tot vaticinationibus, oraculis, signis, atque indiciis Divinitus olim prodita fuit atque declarata. Deinde, ultima omnia pati voluit pro nobis, qui ultima omnia eramus commeriti. Erat enim illud mortis genus prae caeteris omnibus *exsecrandum[p] et detestabile, quo potissimum tamen pro nobis occumbere voluit, ut diram exsecrationem, qua scelera nos nostra devinxerant, in se susciperet, eaque nos hoc pacto exsolveret. Contumelias †enim omnes, omnia probra atque supplicia[q], pro salute nostra levia ‡omnino sibi esse, atque pro nihilo duxit; adeoque contemptus, abjectus, et omnium hominum infimus esse sustinuit, quo nos plane perditos ad amissae salutis spem erigeret.

o Esa. liii. 12. Matt. xxvi. 39, 42. Marc. xiv. 36. Luc. xxii. 42. Joan. iii. 14, 16.

p Deut. xxi. 23. Gal. iii. 13.

q Esa. liii. toto. Ps. xxii. 6, 7, 12, 13, &c. Matt. xxvi. 67. et xxvii. 21, 26, 28, 34, 38, 44, 48. Phil. ii. 7, 8.

M. Ecquid amplius de Christi morte dicendum habes?

A. Christum non communi modo morte[r] in hominum conspectu muletatum, sed et aeternae mortis horrore §perfusum fuisse; cum universis Inferorum copiis quasi manum conseruisse, atque luctatum esse; pro summo Dei tribunali judicium triste, Divinaeque animadversionis gravem severitatem subiisse; in summas angustias adductum fuisse; horribiles formidines, atque ||acerbissimos animi dolores, quo justo Dei judicio per omnia satisfaceret, iramque ejus plene placaret, pro nobis perpessum atque perfunctum esse. Peccatoribus enim, quorum hic quasi

r Esa. liii. 6. Ps. xxii. 1, Matt. xxvi. 38. et xxvii. 46. Luc. xxii. 43, 44.

* exsecrandum—exsecrationem] All the Books before Mill, execrandum—execrationem.

† enim] Interlined in MS. on the revision. For all spitefull handelinges, all reproaches and tormentes. Norton.

‡ omnino sibi] sibi omnino MS.

§ perfusum] was touched with the horror of eternall death: Norton. *τῷ τοῦ αἰωνίου θανάτου φόβῳ καὶ ὀῤῥωδίᾳ ἠγωνίασεν.* Whitaker.

|| acerbissimos animi] The Copyist had written acerbissimæ animæ dolores.

personam[s] Christus sustinuit, non praesentis modo, sed et futurae etiam aeternaeque mortis, dolores atque cruciatus debentur. Quum vero humani generis perditi jam atque damnati culpam pariter, justamque poenam ita in se susciperet atque sustineret, tam gravi metu, tantoque animi motu ac dolore perturbatus est, ut exclamaret[t], "Deus meus, Deus meus, quare dereliquisti me?"

s Esa. liii. 4, 5. 1 Pet. iii. 18.

t Ps. xxii. 1. Matt. xxvii. 46.

M. An non ignominia interim hoc pacto Dei Filius afficitur, aut desperationis illi nota quaedam inuritur?

A. Ille quidem haec omnia absque omni omnino peccato[u] perpessus est; tantum abest, ut ulla animum ejus desperatio occuparit. Nunquam enim interea Patri confidere[v] et bene de salute sperare desiit, nec circumfuso undique pavore obtorpuit unquam, aut dolore oppressus fuit; et cum universa Inferorum potestate luctatus[w], adversam vim omnem, et furentes ac violentos impetus fregit atque superavit; universaque haec in se suscepta funditus delevit; ipseque in primis beatus nihilo minus permansit, beatitudinemque suam nobis, qui ipsi fidimus, *impertivit. Nisi enim hac ejus vere beata morte salutem vitamque essemus consequuti[x], sempiterna omnes morte perpetuo perieramus.

u [1 Cor. v. 21. Heb. iv. 15.] 1 Pet. ii. 22.

v Matt. xxvi. 42. Luc. xxiii. 46. Heb. v. 7.

w Ose. xiii. 14. 1 Cor. xv. 26, 54, 55, [57.] Col. i. 13, 14. 2 Tim. i. 10. Heb. ii. 14, 15.

x Joan. viii. 24. Eph. ii. 12. [13.] Col. i. 13. Heb. ii. 14.

M. Verum in Christum, qui Deus sit, quomodo potuit tantus animi dolor atque trepidatio cadere?

A. Secundum humanae naturae affectionem[y], Divinitate interim potestatis suae vim † non intendente, hoc effectum est.

y Matt. xxvi. 41. Rom. viii. 3. 1 Pet. iv. 1.

M. Jam ergo mihi breviter summatimque amplis-

* impertivit] imp*ar*tivit C. See above, p. 29 †.

† non intendente] The Copyist had written nō *intercedente.*

sima illa commoda, quae ex Christi morte cruciatuque longe maximo percipiunt fideles, recense.

z Heb. vii. 27. et ix. 12. et x. 12, 14.

A. In summa, unico[z] mortis suae sacrificio, peccata nostra coram Deo expiavit, et placata Dei ira nos in gratiam cum eo reduxit; sanguine suo, ut

a Heb. ix. 13, 14. 1 Joan. i. 7. Apoc. i. 5.

purissimo lavacro[a], animarum nostrarum sordes atque maculas omnes eluit atque delevit; et peccato-

b Ps. xxxii. 1, 2. [Jer. xxxi. 34.] Rom. iv. 7, 8. Heb. x. 17.

rum nostrorum memoriam[b], ne amplius unquam in Dei conspectum veniant, sempiterna oblivione obruens, chirographum[c] illud, quo tenebamur et convincebamur, decretumque, cujus sententia damnabamur, induxit, et inane factum abolevit. Haec ille omnia vivis pariter atque mortuis, illi dum vixerunt confi-

c Col. ii. 14.

d Joan. iii. 16 et xi. 25, 26.

sis[d], morte sua praestitit. Postremo mortis suae vi, cupiditates alioqui effrenatas atque indomitas, in iis, qui illi per fidem omnino adhaerescunt, ita frenat

e Rom. vi. 4, 6, 7, 11, &c. et viii. 1—3, 10, 11, &c. Col. ii. 13.

ac frangit[e], *et illarum ardorem ita restinguit, ut Spiritui facilius obtemperent atque obsequantur.

M. Cur sepultum fuisse etiam addis?

f Esa. liii. 9. Matt. xii. 40. et xxvii. 59, 60. 1 Cor. xv. 4.

A. †Exsangue atque exanimum corpus[f] sepulchro conditum est, ut mors ejus testatior esset, utque de ea inter omnes constaret. Si enim ‡statim revixisset, mortem ejus plerique in disceptationem, et controversiam vocassent; atque ita in dubium ea ventura videretur.

M. Quid sibi vult quod sequitur de ejus ad Inferos descensu?§

* et illarum ——restinguit] These words were inserted on the revision of the MS.

† Exsangue] All Edd. before Mill, Exangue. Hys dead and spritelesse body was layed in grave. Norton.

‡ statim] biandby. Norton.

§ In the MS. this question is followed by... *A.* Hunc articulum docti atque pii homines, alii aliis interpretationibus explicant, paulo diversis quidem, illis tamen non pugnantibus neque contrariis, sed cum vera pietate et religione pura bene conveni-entibus atque consentientibus.

M. Quum ergo hujusmodi

A. Christum, ut corpore in terrae viscera, ita anima a corpore separata *ad Inferos descendisse[g]; simulque etiam mortis suae virtutem atque efficacitatem ad mortuos atque inferos adeo ipsos ita penetrasse, ut et incredulorum animae acerbissimam justissimamque infidelitatis[h] suae damnationem, ipseque inferorum princeps Satanas, tyrannidis suae et tenebrarum potestatem omnem[i] debilitatam, fractam, atque ruina collapsam esse, persentiret; contra vero mortui[j], Christum dum vixerunt fidentes, redemptionis suae opus jam peractum esse, ejusque vim atque virtutem, cum suavissima certissimaque consolatione, intelligerent atque perciperent.

g 1 Pet. iii. 19.

h Joan. viii. 24. [Mar. xvi. 16.]

i 1 Cor. xv. 55. Col. i. 13. Heb. ii. 14, 15.

j Joan. v. 25. et xi. 25, 26. Rom xiv. 9. Col. i. 18—20.

M. Jam ad sequentia pergamus.

A. Tertio die post revixit[k], et quadraginta dierum †spatio suis se vivum frequenter exhibuit, et inter discipulos versatus est, edens ac bibens cum illis.

k Mat. xxviii. 6, 7. Mar. xvi. 6, 9. Luc. xxiv. 6, 7, 15. Joan. xx. 14, 19, 20, 26. et xxi. 1, 4. Act. i. 3, 4. et ii. 24, 32. [1 Cor. xv. 4. —8.]

M. Quid, an non satis erat quod per mortem ejus peccatorum liberationem veniamque impetramus?

A. Id non satis erat, si vel ejus vel nostri rationem habeas. Nisi enim revixisset, minime putaretur Filius Dei[l]: ‡quin et illud ipsi, dum in cruce penderet, ii qui viderant exprobrabant atque objiciebant: "alios[m]," inquiunt, "servavit, seipsum non potest "servare: descendat nunc de cruce, et §credemus ei."

l Rom. i. 4.

m Matt. xxvii. 40—43. Marc. xv. 30. Luc. xxiii. 35, 37.

sint, satis erit ex iis unam aliquam in praesenti recitare.

A. CHRISTUM, ut corpore, &c.

Archbishop Parker drew his red pencil across the answer... Hunc articulum, &c. and in the margin the *dele* was afterwards affixed, directing the printer to omit this and the question immediately following.

* ad inferos descendisse] Before the revision, *in statum mortuorum pervenisse docent.*

† spatio] spac*io* in all the old Editions. by the space of fortye dayes. Norton. Cf. Acts vii. 42, &c.

‡ quin et illud] In the MS. and in the earlier impression of the first Edition *quum* et illud. In Whitaker's version, ἄλλως τε καὶ ἐπειδὴ κ. τ. λ.

§ credemus] cred*imus* MS.

Jam autem excitatus a mortuis ad vitae perennitatem, Divinitatis[n] suae potentiam declaravit majorem, quam si descendendo de cruce mortis terrores refugisset. Mori quidem omnibus est commune[o]; *tametsi vero intentatae morti quidam se ad tempus subduxerunt, mortis tamen semel oppetitae vincula solvere, aut abrumpere, et virtute propria reviviscere, id unici Filii Dei Jesu Christi, auctoris vitae, proprium est; quo se peccati, et mortis, ipsiusque adeo Diaboli †victorem[p] demonstravit.

n Rom. i. 4.

o Heb. ix. 27.

p Rom. vi. 4, 9. et xiv. 9. 1 Cor. xv. 54—57. Eph. i. 20. Col. i. 17—19. Heb. ii. 14. 1 Joan. iii. 8.

M. Quam aliam ob causam excitatus est?

A. Ut Davidis[q], et aliorum sacrorum vatum implerentur oracula, qui praedixerunt fore, ut nec corpus ejus tentaretur corruptione, nec anima apud Inferos relinqueretur.

q Ps. xvi. 9, 10. Matt. xii. 40. Act. ii. 25—31.

M. At quas nobis utilitates praebet, quod revixit Christus?

A. Multiplices et varias. Inde enim nobis justitia[r], qua ante carebamus; inde innocentiae studium, quam vitae novitatem[s] vocamus; inde vires et ad pie sancteque vivendum virtus nobis ‡ac robur accedunt; inde nobis spes et mortalia corpora nostra a morte in integrum[t] aliquando tandem restituenda. Si enim Christus ipse morte absumptus fuisset[u], §liberator noster minime exstitisset; quae enim nobis spes esset reliqua salutis per illum, qui seipsum non ‖servarit? Fuit igitur et consentaneum illi personae, quam sustinebat Dominus, et necessarium nobis ad salutem adjumentum, ut primum Christus seipsum[v] morte

r Rom. iv. 24, 25.

s Rom. vi. 4, 5, 11—13. Col. iii. 1, 2.

t Joan. xi. 25. Rom. viii. 11. 1 Cor. xv. 20—22.

u 1 Cor. xv. 13—19.

v Rom. viii. 11. 1 Cor. xv. 12, 20—23. 1 Pet. i. 3.

* tametsi—oppetitae] These words do not appear in MS. It has...commune, *at mortis* vincula solvere, &c.

† victorem] victor*iam*. MS.

‡ ac robur] *et* robur. MS.

§ liberator &c.] Before the revision of the MS. this stood... Si enim CHRISTVS ipse morte absumptus fuisset, quae nobis spes esset, &c.

‖ servarit] serv*averit* MS. See p. 33. note *

liberaret, post autem, ut nobis mortis claustra rumperet, atque revelleret; atque ita salutis nos nostrae spem in resurrectione ipsius collocaremus. *Neque enim fieri potest, ut Christus, caput nostrum, reviviscens[v], nos, corporis sui membra, morte et interitu deleri omnino sinat.

v Eph. i. 22. et iv. 15, 16. Col. i. 18.

M. Attigisti, mi fili, principes causas resurrectionis Christi; nunc de ejus in coelum ascensu quid censeas, libet audire.

A. In Apostolorum suorum conspectu, circumfusa velatus nube, in coelum[w] ascendit, aut potius supra omnes coelos[x], ubi ad Dei Patris †dexteram assidet.

w Marc. xvi. 19. Luc. xxiv. 51. Act. i. 9, 10. [Heb. ix. 24.]

M. Hoc quomodo sit intelligendum dicito.

x [Eph. iv. 10. Heb. vii. 26.]

A. Simplicissime quidem Christum corpore[y] in coelum ascendisse, ubi prius corpore non fuerat, terramque, ubi prius corpore fuerat, reliquisse. Nam Divina natura, quae omnia implet, et in coelis semper exstitit, ‡et eadem, ac Spiritu suo Ecclesiae suae semper in terris praesens adest[z], aderitque usque ad mundi dissolutionem.

y Joan. xiv. 19. et xvi. 10, 16, 28.

z Matt. xviii. 20. et xxviii. 20.

M. Aliam ergo Divinitatis ejus rationem, humanitatis aliam esse dicis?

A. §Dico, praeceptor; neque enim, aut de ejus

* Neque —— sinat.] This sentence was added on the revision of the MS.

† dexteram] dex*tram* MS.

‡ et eadem] et eâdem. F. Cleaver. For in hys nature of Godhed, which filleth all thynges, both he euer was in heauen, and also wyth the same, and wyth his Spirite, he is alway present in earth wyth hys Chirch, and shall be present till the end of the world. Norton. Τῇ δὲ Θείᾳ αὐτοῦ φύσει τῇ πάντα πληρούσῃ, ἐν τοῖς οὐρανοῖς ἀεὶ διετέλεσεν ὤν, καὶ δι' ἐκείνης καὶ τοῦ Πνεύματος αὐτοῦ τῇ ἐκκλησίᾳ αὐτοῦ ἀεὶ ἐπὶ τῆς γῆς πάρεστί τε καὶ περιέσται, ἕως τῆς συντελείας τοῦ αἰῶνος. Whitaker.

§ Dico, praeceptor, &c.] Before the revision the answer stood ... Dico, praeceptor; haec enim est creata, illa minime: haec certo aliquo definitoque loco, illa autem sic ubique est, ut coelum et terram impleat.

The first alteration made was supplying coeli in the inner margin, between definitoque and

Divinitate corpus, aut de illius corpore Deum, facimus. Haec enim creata est[a], illa minime: hanc in coelum assumptam, in coelo manere[b]; illam autem sic ubique esse, ut coelum et terram impleat, testantur Sacrae Scripturae[c].

a Esa. vii. 14. Matt. i. 1, 23. Luc. ii. 7, 40, 52. Joan. i. 3, 14. Gal. iv. 4.
b Marc. xvi. 19. Luc. xxiv. 51. Act. i. 9—11. et iii. 21. Eph. iv. 10.
c Joan. i. 3. et xvi. 15. 1 Cor. xv. 28. Eph. i. [22,] 23. Col. i. 16, 17.

M. Verum, an aliquo modo corpore praesentem nobis adesse Christum dicis?

A. Si magna parvis componere licet, sic Christi corpus praesens adest nostrae fidei, ut sol, *cum cernitur, adest oculo; nulla enim res, quae sub sensus cadit, ad similitudinem Christo propius accedit, quam sol; qui †cum coelum semper occupet, et proinde oculum revera non contingat, tamen corpus solis praesens adspectui adest, nihil id impediente tanta intervalli distantia. Sic Christi corpus, quod ejus ascensu nobis sublatum est, quodque reliquit mundum[d], et ad Patrem abiit, sensibus quidem nostris ‡abest; fides tamen nostra versatur in coelo[e], atque intuetur Solem illum Justitiae, ac praesens praesenti in coelo vere adest, ut visus noster adest corpori solis in coelo, aut sol in terris nostro visui. Praeterea vero, quemadmodum sol lumine suo rebus omnibus adest, sic etiam et Christus Divinitate, §Spiritu, atque potentia sua praesens[f] adest omnibus, atque ||omnia complet.

d Joan. xiv. 19. et xvi. 10, 28.
e Act. vii. 55. Col. iii. 1. Heb. iv. 16. et x. 22. et xi. 1, 3.
f Matt. xxviii. 20. 1 Cor. xv. 28. Eph. i. 23. Col. i. 17, 18.

M. Jam quod ad Christum attinet, quid potissi-

loco. A bracket on the outer margin, embracing the whole answer and the preceding question, seems to indicate that the author at one time thought of striking them out altogether.

* cum cernitur] *quum* cernitur. Mill.

† cum coelum] *quum* coelum. Mill.

‡ abest] Originally the MS. had . . . abest, *id est, corporeo modo non est praesens:* fides tamen &c.

§ Spiritu] This word does not appear in the MS.

|| omnia complet.] Originally the MS. continued . . . omnia complet: Et sicut non potest lumen solis ab ejus corpore separari, ita neque Divinitas CHRISTI ab ejus immortali corpore. Sic ergo CHRISTI corpus in coelo (at

mum spectas in ejus ascensu, sessioneque *ad dexteram Patris?

A. Par erat ut Christus, qui a summo honoris atque dignitatis gradu, ad infimam servi conditionem, ad ignominiam damnationis atque probrosae mortis descenderat[g], amplissimam rursum gloriam atque splendorem obtineret; eundem nimirum, quem ante habuerat; ut scilicet humilitati et ignominiae gloria ejus atque majestas proportione quadam responderent. †Quod et D. Paulus ad Philippenses[h] scribens clarissime docet: "factus est," inquit, "obediens "usque ad mortem, mortem autem crucis: propter "quod et Deus illum Ecclesiae caput constitutum, "supra omnes principatus evectum, coeli et terrae "imperio, ut omnia gubernet, donatum, ad summam "extulit sublimitatem, et dedit illi nomen, quod est "supra omne nomen, ut in nomine JESU omne genu "se flectat, coelestium, terrestrium, et infernorum."

g Phil. ii. 6—8.

h Phil. ii. 8—10. Eph. i. 20—23. Col. i. 18. Heb. ii. 9.

M. An quum ‡Dei dexteram, et sessionem nominas, esse Deum humana specie aut figura animo et cogitatione fingis?

A. Nequaquam, praeceptor; sed quia nobis sermo est de Deo apud homines, humano more, quomodo delatum sibi a Patre regnum Christus acceperit, utcunque exprimimus. Solent enim reges[i], quos praecipuo honore dignantur, suaeque dominationis vica-

i 1 Reg. ii. 19. Ps. cx. 1. Matt. xx. 21.

first it had stood . . in uno coeli loco) et Divinitatem ejus ubique esse profitemur, ut nec de ejus Divinitate corpus faciamus, nec de illius corpore Deum.

M. Video, mi fili, te non ignarum esse, quomodo recte dicatur CHRISTVS corpore absens, et spiritu atque virtute praesens. Jam quod ad CHRISTVM attinet &c.

* ad dexteram] ad dex*tram*, MS.

† Quod et D. Paulus] Quod et Paulus MS. S. Paule. Norton. *καθὰ ὁ ἅγιος Παῦλος*. Whitaker.

‡ Dei dexteram] Dei dex*tram*, MS.

rios constituunt, *sibi ad dexteram collocare. †Istis ergo verbis significatur, Deum Patrem Filium suum Christum caput Ecclesiae[k] constituisse, per quem suos tueri, et rerum universitatem gubernare velit.

k Eph. i. 22. et v. 23. Col. i. 18.

M. Recte: jam nos ex ejus ascensu in coelum, sessioneque ‡ad dexteram Patris, quid capimus commodi?

A. Primum Christus, ut in terram §quasi exilium nostra causa descenderat, ita et coelum || paternam haereditatem adiens, nostro nomine ingressus est, viam atque aditum[l] illuc nobis patefaciens, januamque coeli, nobis antea propter peccatum clausam, aperiens. ¶Nam cum Christus caput nostrum, humanam nostram carnem secum in coelum vexerit, nos corporis sui membra tam potens atque benevolum caput[m] in terra perpetuo non relinquet. Praeterea in conspectu Dei adstans[n], et nos illi commendans, atque pro nobis intercedens, causae nostrae patronus exsistit: **quo advocato, causa non cademus.

l Joan. xiv. 2. 2 Cor. v. 1. Eph. ii. 18. Heb. x. 19—22.

m Joan. xvii. 24. Eph. i. 22, 23. et iv. 15.

n Joan. xvi. 26. Rom. viii. 34. Heb. vii. 25. et ix. 24. 1 Joan. ii. 1.

M. At cur non potius in terris hic nobiscum mansit?

A. Rebus, quae illi a Patre fuerant ††mandatae[o], quaeque ad salutem nostram pertinerent, omnibus perfunctus cum esset, nihil illi opus fuit diutius in

o Joan. xiv. 31. et xvii. 4. et xix. 30.

* sibi ad dexteram] sibi ad dex*tram* MS.

† Istis ergo——velit.] This sentence was added on the revision of the MS.

‡ ad dexteram Patris] ad dex*tram* Patris, MS.

§ quasi exilium] These words were inserted on the revision of the MS.

|| paternam haereditatem adiens] These words were inserted on the revision of the MS.

¶ Nam cum Christus] Nam *quum* Christus. MS. This sentence and the word Praeterea were inserted on the revision of the MS., before which this answer ran . . .aperiens: *deinde* in conspectu Dei, &c.

** quo advocato] who beyng our advocate our matter shall not quaile. Norton.

†† mandatae] Originally *de*mandatae.

terris versari. Sed et quae faceret, si corpore praesens adesset, ea omnia absens facit, tuetur, juvat, corroborat, corrigit, coercet, *castigat. Praeterea Sacrum Spiritum suum[p], uti promisit, coelo in corda nostra demittit, †ut certissimum benevolentiae suae pignus, per quem e tenebris nos atque caligine in lucem vocat, mentium caecitatem illuminat, moestitiam ex animis nostris pellit, et illorum ‡vulneribus medetur; efficitque Divino Spiritus sui instinctu[q], ut coelum intuentes, mentes animosque nostros humo excitatos, ab affectionibus pravis, et terrenis rebus sursum, ubi Christus est ad §dexteram Patris, erigamus; cogitantes, spectantesque supera atque coelestia, celsi et erecti haec nostra exigua contemnamus, vitam, mortem, divitias, paupertates, humanaque omnia excelso magnoque animo despicientes. Summa denique illa sit, Christum ad dexteram Dei assidentem, potentia, prudentia, providentia sua, mundum universum regere atque administrare, movere, gubernare, et moderari omnia[r]: eadem usque facturum, quoad mundi fabrica dissolvetur.

p Joan. xiv. 16, 26. et xvi. 7, 13. Rom. v. 5. et viii. 15. 1 Cor. xii. 4, 7, &c. 2 Cor. i. 22. Eph. i. 17. [1 Joan. iii. 24.]

q Rom. viii. 4, 9—14. Eph. iv. 22, 30. Col. iii. 1, 2.

r Matt. xxviii. 18. Luc. i. 33. Joan. xvii. 2. Eph. i. 20—22. Phil. ii. 9—11. [Heb. i. 3.]

M. Quum ergo corpore sublatus in coelum, suos hic in terris Christus non destituat, crasse judicant, qui praesentiam absentiamque illius solo corpore metiuntur.

A. Sane. Nam ||res quae incorporeae sunt, sub

* castigat.] The MS. originally had . . . castigat: quaecumque vel ad necessitatem, vel ad usum, vel ad honestam etiam voluptatem opus sunt mortalibus, praebet atque largitur: mundum denique universum regit atque administrat. Praeterea, &c.

† ut certissimum—per quem] These words were inserted on the revision of the MS.

‡ vulneribus medetur] The MS. originally proceeded...medetur; *et reliqua omnia facit, quae talem principem, aut Deum etiam ipsum deceant: eadem usque facturus,* quoad mundi fabrica dissolvetur.

§ dexteram] Here the MS. has dexteram.

|| This answer is taken almost

sensum cadere non possunt. Quis unquam suam ipsius animam viderit? Nullus. At quid nobis adest praesentius, quid propinquius, conjunctiusve, quam anima cuique sua? Quae spiritualia sunt, non videntur nisi oculo spiritus[s]. Christum igitur qui in terris videre vult, aperiat oculos non corporis, sed animi et fidei, et videbit praesentem, quem oculus non videt.

s Joan. viii. 43, 47. et xiv. 21. [1 Cor. ii. 9, 10, 14.] Gal. iii. 1. Eph. i. 17, 18.

M. At quibus peculiariter et efficacissime adesse eum praesentem agnoscit fides?

A. *Conspiciet eum fidei acies praesentem, atque adeo in medio, ubicunque sunt duo vel tres congregati in nomine ejus[t]: videbit praesentem suis, id est, vere piis omnibus usque ad †seculorum omnium exitum. Quid dixi? Christum videbit praesentem; ‡imo et videbit et sentiet in seipso habitantem quisque pius, haud aliter atque animum suum proprium. Habitat enim ac residet in animo ejus[u], qui suam §fiduciam omnem atque spem in eo collocat.

t Matt. xviii. 19, 20. et xxviii. 20. Joan. xiv. 18, 21.

u Joan. xiv. 23. Eph. iii. 16, 17. Col. iii. 11.

M. Ecquid praeterea habes adhuc dicendum?

A. Christus, ascendendo, assidendoque ||ad dexteram Patris, falsam illam opinionem[v], quam aliquando Apostoli etiam ipsi[w] acceperant, amovit atque

v Luc. xvii. 20, 21. Joan. vi. 15. w Matt. xx. 21. Luc. xxiv. 21. Act. i. 6.

verbatim from Poynet's Book, sign. c. v. which, instead of sub sensum . . . possunt, has *corporis organo non possunt apprehendi*, and *Christi igitur divinitatem*, instead of Christum igitur.

* Conspiciet] This Answer again is taken from Poynet's Catechism with slight variations: viz. *Videbit*, instead of Conspiciet . . .acies;—*nobiscum*, instead of suis, . . . omnibus;—*consummationem saeculi*, instead of seculorum . . . exitum;—and in the last clause, *qui suam omnem collocat in eo fiduciam*.

† seculorum] *sae*culorum B. C.E.F. Randolph. even to the end of all worldes. Norton.

‡ imo et —— habitantem] These words were added on the revision of the MS. before which it stood, . . . CHRISTVM *videbunt* praesentem quisque pius, &c.

§ fiduciam omnem] omnem fiduciam MS.

|| ad dexteram] ad dex*tram* MS.

ex hominum animis penitus evellit, quod scilicet Christus in terris nobis conspicuus regnaturus esset, haud aliter ac reliqui *reges terrae, et principes mundani. Hunc errorem[x] mentibus nostris eripere, ac de regno suo magis sublimia cogitare nos voluit Dominus: abesse ergo ab oculis, atque omni sensu corporeo voluit, ut ea ratione fides nostra[y] et excitata et exercitata sit, ad intuendum moderationem et providentiam ejus, qui corporeo aspectu non sentitur.

x Joan. xviii. 36.

y [2 Cor. v. 16.] Eph. i. 18, [19, 20.] Col. iii. 1, 2.

M. Ecqua alia ratio est, quare e terris in coelum se subduxerit?

A. †Cum non unius alicujus regionis terrae, sed omnium terrarum orbis[z] pariter atque coeli[a] princeps sit, vivorum pariter atque mortuorum Dominus, ‡par erat, ut clam sensibus nostris regnum suum administraret. Nam si sub aspectum veniret, locum atque sedem mutare, huc et illuc[b] identidem trahi, et nunc in hanc regionem, nunc in aliam migrare eum §opus esset, ut suscepta ‖negotia transigeret. Si enim eodem momento temporis ubique omnibus praesens adesset, jam non homo, sed spectrum potius esse, neque corpus habuisse verum, sed imaginarium videretur: aut certe quod Eutyches censuit, corpus ejus abiisse in Divinitatem, ¶aut ubique esse putaretur. Unde mille continuo nascerentur opiniones falsae, **quas omnes, corpore integro in

z Matt. xxviii. 18. 1 Cor. xv. 24—28.

a Rom. xiv. 9. Phil. ii. 9, 10.

b Luc. xvii. 20, 21.

* reges terrae] ac reliqui reges et principes mundani MS. Reg*is* F.

† Cum non] *Quum* Mill.

‡ par erat] mete it was that he should governe hys kingdome in order unknowen to our senses. Norton.

§ opus esset] The MS. originally had *erat*.

‖ negotia] The first Ed. is singular in exhibiting nego*cia*.

¶ aut ubique esse] These words were inserted on the revision, before which it stood... in Divinitatem putaretur, *ut ubique, aut in pluribus simul locis esse posset:* unde, &c.

** quas omnes] omn*eis* MS.

coelum sublato, * depulit. animosque hominum maximis erroribus liberavit. Mundum interim, tametsi nobis non conspicuus, summa virtute et sapientia, admirabiliter regit[c] atque administrat. Hominum est, humana quadam ratione respublicas suas gubernare et moderari; Christi autem, id est †Filii Dei, Divina.

c Matt. xxviii. 18. Phil. ii. 9, 10. Apoc. [i. 5. et] xi. 15.

M. Attigisti praecipua quaedam ex infinitis et immensis beneficiis, quorum fructum ex Christi morte, resurrectione, et ascensione percipimus; nam universa ne mente quidem atque animo humano concipi, nedum verbis atque dicendo explicari ullo modo queunt. ‡Hactenus tamen scientiam in hac re tuam experiar, ut mihi prima rerum capita, ad quae reliqua omnia §referuntur, breviter et summatim describas.

A. Dico igitur, cum ex his tum etiam ex aliis Christi actionibus duplicem nos utilitatem capere. Unam, quod ||quaecunque fecit, ea omnia nostro commodo fecerit; adeo quidem ut perinde nostra[d] sint, modo eisdem firma vivaque fide ¶inhaeserimus, ac si nos ea fecissemus ipsi. Ipse quidem cruci suffixus est, et nos cum ipso in crucem sublati sumus, et nostra in eo peccata sunt punita. Ipse mortuus

d Esa. ix. 6. [Jer. xxiii. 6.] Rom. vi. 6, 7. et viii. 32. et xiii. 14. 1 Cor. [i. 30. et] xv. 48, 49. Gal. ii. 20. et iii. 27. Heb. iii. 14. et x. [14.] 17.

* depulit] The MS. originally had...*minuit atque* depulit. A line is drawn along the margin from *M.* Ecqua alia ratio...down to the end of the answer, Divina. The two sentences, from..Si enim eodem, &c. down to... erroribus liberavit. are inclosed in brackets; and in the outer margin Nowell has written...haec max. delēda censet.

† Filii Dei] Filii was inserted on the revision of the MS.

‡ Hactenus tamen, &c.] But yet thus farre will I trye thy conning in thys matter. Norton.

§ referuntur——describas.] So altered on the revision of the MS. from...omnia refer*as*, *commemores*.

|| quaecunque fecit] The MS. originally had *fecerit*.

¶ inhaeserimus] Before the revision this word stood last in the sentence.

est et sepultus, nos itidem una cum peccatis nostris mortui sumus et sepulti; idque ita, ut omnis peccatorum nostrorum memoria, sempiterna oblivione penitus deleatur. Ipse a morte excitatus est, et nos cum eo reviximus, resurrectionis, et vitae ejus sic facti participes, ut nobis deinceps mors non dominetur; est enim idem in nobis Spiritus[e], qui Jesum a mortuis excitavit. Postremo, praeterquam quod ab ascensu ejus Spiritus Sancti dona[f] cumulatissime nobis accesserunt, *nos secum etiam in coelum sublevatos sublatosque tulit, ut ejus quasi possessionem una cum capite nostro occuparemus. Ista quidem nondum apparent; tamen dum demum haec omnia proferentur in lucem, cum Christus, qui est lux mundi, in quo spes nostrae omnes atque opes[g] positae sunt atque defixae, immortali gloria clarus, sese palam omnibus ostendet.

e Rom. viii. 11.

f Eph. iv. 8. [ex Ps. lxviii. 18.]

g Joan. viii. 12. Rom. viii. 24. 1 Cor. i. 30. Col. i. 5. et ii. 3. et iii. 4, 11. 1 Pet. i. 4.

M. Alterum illud commodum, quod ex Christi actionibus consequimur, cujusmodi tandem est?

A. Quod Christus se nobis exemplar[h] ad imitandum proposuit, ad quod vitam nostram omnem formemus. Christus, si mortuus sit pro peccato, si sepultus, id semel perpessus est: si revixerit, si in coelum ascenderit, semel tantum revixit, semel ascendit: jam non amplius moritur, sed vita sempiterna fruitur, et in summa atque perenni gloria regnat. Sic si nos simus mortui[i], si sepulti peccato, quomodo posthac vivemus in eodem? Si excitati cum Christo simus, si per certam fidem atque spem firmam in coelo cum eo versemur, in coelestes res, divinas, aeternas, non terrenas, mundanas, et caducas, curas omnes cogitationesque in posterum conferre debemus. Et quemadmodum terrestris hominis hac-

h Joan. xiii. 15. 1 Pet. ii. 21. 1 Joan. ii. 6.

i Rom. vi. 2—4, 10. Gal. ii. 19, 20. Col. ii. 20. et iii. 1—3. 2 Tim. ii. 11.

* nos secum etiam] Before the revision,...accesserunt, *praeterea* nos secum in coelum sublevatos, &c.

tenus gestavimus imaginem[k], coelestis deinceps imaginem induamus, *dolores et injurias omnes ejus exemplo placide et sedate ferentes, caeterasque illius virtutes Divinas, quoad mortales possunt, imitantes atque exprimentes. Et cum Christus Dominus nunquam desistat nobis benefacere, Patris misericordiam perpetuo nobis exposcere et implorare, Spiritum suum Sanctum nobis largiri, †Ecclesiam suam amplissimis donis mirabiliter et assidue exornare; par est nos simili ratione proximum omni studio juvare[l], et arctissimis amoris, concordiae, atque summae conjunctionis vinculis, quantum in nobis erit, cum omnibus hominibus astringi; atque ita nos totos in Christi, velut unici exempli[m], mores formari.

k Rom. viii. 20. 1 Cor. xv. 47.—49.

l Joan. xiii. 13, 14. et xv. 12. Eph. v. 2. Heb. xii. 14. [1 Joan. iii. 16, &c.]

m Gal. ii. 20. 1 Pet. ii. 21. 1 Joan. ii. 6.

M. An non et nostri etiam erga Christum ipsum officii ex his admonemur?

A. ‡Admonemur sane, ut voluntati Christi, cujus toti sumus[n], quemque Dominum esse nostrum profitemur, obediamus et pareamus; ut Christum Servatorem, qui §eam nobis, suis adhuc hostibus, caritatem praestitit, ut ad ejus summum erga nos amorem nihil posset accedere, ita ex animo, ita toto vicissim pectore amemus, diligamus, amplectamur, ut Christum nobismet ipsis cariorem habeamus; Christo, qui ita se totum nobis dedit, nosipsos totos[o], ||omniaque nostra invicem tradamus; opes, honores, gloriam, patriam, parentes, liberos, conjuges, cara, grata,

n Rom. vi. 6. 11, &c. [1 Cor. vi. 20.] 2 Cor. v. 15. 1 Thess. v. 10.

o Matt. x. 37. Luc. xiv. 26.

* dolores——exprimentes] inserted on the revision of the MS.

† Ecclesiam——exornare] and wonderfully and continually to garnish his Chirch with most liberall giftes. Norton.

‡ Admonemur sane, &c.] This whole answer was added on the revision, before which the MS. gave here...Admonemur sane ut CHRISTVM Dominum *ac Servatorem* jam in coelo regnantem, &c. as we now have in the following answer.

§ eam——caritatem] which shewed us such dere love. Norton.

||omniaque——invicem] nostraque omnia *vicissim* MS.

jucundaque omnia prae Christo vilia, pericula omnia pro Christo levia habeamus, atque despiciamus; *vitam denique animamque ipsam amittamus potius, quam Christum nostrumque in illum amorem atque officium deseramus. Fortunata enim mors, quae, naturae debita, pro Christo est potissimum reddita: pro Christo, inquam, qui sese pro nobis voluntariae morti obtulit atque objecit; quique, vitae auctor, mortuos nos eripere morti, ac vitae restituere[p], et vult, et potest.

[p] Matt. xvi. 25. Marc. viii. 35. Luc. ix. 23, 24.

M. Perge.

A. Admonemur praeterea, ut Christum Dominum in coelo jam regnantem, non terrestri aliquo cultu[q], impiis traditionibus, et frigidis hominum inventis, sed cultu coelesti et revera spirituali[r], qualis et nos qui demus, et illum qui accipiat, deceat maxime, pure et caste veneremur; haud aliter atque ille et honoravit, et honorat Patrem, quum eadem opera et Patrem pari honore prosequamur. Qui enim honore Christum afficit honorat et Patrem[s]; cujus rei ipse †certissimus est et locupletissimus testis.

[q] Matt. xv. 3, 6—9. Joan. iv. 21, 22.

[r] Joan. iv. 23, 24.

[s] Joan. v. 23.

M. Jam de ultimo ‡judicio, et mundi fine quid sentias, paucis audire cupio.

A. Veniet Christus in nubibus coeli[t], cum summa gloria et augustissima atque maxime verenda majestate, sanctorum Angelorum comitatu et frequentia stipatus atque circumfusus; §et horribili tubae sonitu ac classico tremendo mortui omnes, qui ab orbe

[t] Matt. xxiv. 29, 30. et xxv. 31. 1 Cor. xv. 52. 1 Thess. iv. 16.

* vitam denique, &c.] vitam denique ipsam amittamus, &c. MS. finally that we lose our lyfe and our very soule. Norton. *καὶ τέλος, ὅτι θάνατον προαιρεῖσθαι χρὴ μᾶλλον ἢ τῷ Χριστῷ καὶ τῇ ἡμετέρᾳ εἰς αὐτὸν ἀγάπῃ καὶ ὑπακοῇ ἀποτάττεσθαι.* Whitaker.

† certissimus —— testis.] a most sure and substantiall witnesse. Norton.

‡ judicio] In the earlier impression of the first Ed. *indicio*, by mistake.

§ et horribili] In Norton's Translation this is made the commencement of a new sentence.

condito ad eum usque diem vixerunt, animis atque corporibus integris excitabuntur, et pro tribunali[u] illius judicio sistentur, vitae suae rationem, quae ab incorrupto atque severo judice ad veritatem revocabitur, pro se quisque, reddituri.

u Rom. xiv. 10, 12. 1 Cor. iv. 4, 5. 2 Cor. v. 10.

M. Verum, quum in fine mundi judicii dies futurus sit, morsque omnibus sit definita atque constituta, quomodo in Symbolo quosdam tum vivos futuros dicis?

A. Divus Paulus docet eos, qui tunc erunt superstites[v], subito immutandos atque innovandos esse, ita ut deleta corporum corruptione[w], ac mortalitate abolita, immortalitatem induantur; atque haec illis mutatio instar mortis erit, quum et corruptae naturae interitus, incorruptae initium futurus sit.

v 1 Cor. xv. 51. 1 Thess. iv. 17.
w 1 Cor. xv. 42, 43, 53, 54. Phil. iii. 21.

M. An judicii hujus cogitatione pios percelli, atque horrore perfundi, illudque reformidare et refugere oporteat?

A. Minime. Is enim sententiam feret, *qui pro nobis sententia judicis damnatus est, ne nos grave Dei judicium subeuntes condemnemur, sed judicio absolvamur: is, inquam, judicium pronunciabit, in cujus nos fide atque †clientela sumus, quique causae nostrae patrocinium suscepit. Imo singulari quadam consolatione[x] conscientiae nostrae sustentantur, et inter medias hujus vitae miserias et aerumnas gaudiis ‡exsultant, quod Christus semel futurus sit mundi judex; hac enim maxime spe nitimur, quod tum demum regnum illud immortalitatis et aeternae vitae[y], hactenus tantum inchoatum, quod Dei filiis

x Rom. viii. 19, 23, 38, 39. Phil. iii. 20. Tit. ii. 13. 2 Pet. iii. 12. 1 Cor. i. 7.

y Matt. xxv. 34. 1 Cor. xiii. 9, 10. et xv. 42, 43, 53, 54.

* qui pro nobis——pronunciabit,] inserted on the revision of the MS.

† clientela] The Copyist had, in the first instance, written *clementia*.

‡ exsultant —— judex] Cf. Bengel on Acts x. 42. κριτής. Hoc nomen omnem gloriam Christi synecdochice exprimit, fideliumque respectu coronidem denotat beneficiorum Christi.

ante jacta mundi fundamenta constitutum atque definitum fuit, omni ex parte plene et cumulate perfectum, immutabili aeternitate possidebimus. Impii vero[z], qui vel Dei justitiam atque iram non formidarunt, vel ejus per Christum clementia misericordiaque non sunt confisi, *quique pios, terra marique persequentes, omnibus injuriis affecerunt, summisque suppliciis et mortibus crudelissimis mactarunt, cum Satana atque Cacodaemonibus universis in destinatum ipsis Inferorum carcerem, impietatis † et scelerum vindicem, et tenebras perpetuas conjicientur; ubi scelerum suorum conscientia, et sempiterno igne, atque omni summoque supplicio excruciati, aeternas poenas dabunt atque dependent. ‡Nam quod a mortalibus in Dei immortalis immensam infinitamque Majestatem peccatum est, infinito etiam perpetuoque supplicio dignum est.

z Matt. viii. 12. et xxii. 13. et xxv. 30, 41. Heb. x. 26, 27. Jud. 6—8. Apoc. xiv. 10, 11. et xix. 20. et xx. 10, 13—15. et xxi. 8.

M. Ultimo judicio mundi finis conjunctus est, de quo apertius adhuc explicare te velim.

A. Mundi finem hujusmodi futurum esse Apostolus[a] commemorat. §Coelum procellae in morem transibit, elementa aestuantia solventur, terra et quae

a 2 Pet. iii. 10—12.

* quique pios —— mactarunt,] inserted on the revision.

† et scelerum] inserted on the revision.

‡ Nam quod —— dignum est.] This sentence was added on the revision of the MS.

§ Coelum procellae in morem] The heauen shall passe away lyke a storme. Norton. *ὁ οὐρανὸς καταιγίδι τινὶ ὁμοιος παρελεύσεται.* Whitaker. The *ῥοιζηδὸν* of S. Peter is translated "in maner of a tempest" in Cranmer's Bible. Tyndale had given the same sense as we have in the Authorised Version, "the heauens shall peryshe "with terrible noise." Wiclif has, "in whiche heuenes with "greet bire schulen passe," which seems to have been taken from the Vulgate, "coeli magno "impetu transient." So also in Coverdale's second edition of 1538. "the heavēs shall passe "wyth a greate rushe"—and in the Rhemish Testament, "the "heauens shall passe with great "violence."

in ea sunt universa *flamma conflagrabunt; †quasi diceret fore aliquando, ut hic mundus, ardore deflagrans, omni suo vitio per ignem (uti in auro fieri videmus) excocto, totus repurgetur, atque in absolutam summamque perfectionem renovetur, faciemque induat longe pulcherrimam, quae sempiternis seculorum aetatibus non immutabitur. Hoc enim est quod Divus Petrus[b] ait: "coelum novum, et terram " novam, in quibus justitia inhabitabit, secundum pro- " missionem Dei expectamus." Neque vero a fide abhorret, ut peccatum, ita et corruptionem[c] rerum atque mutabilitatem, caeteraque ex peccato enata mala, aliquando tandem finem esse habitura. Atque haec est summa secundae partis Fidei Christianae, qua tota redemptionis nostrae per Jesum Christum historia continetur.

b 2 Pet. iii. 13.

c Rom. viii. 19, 22, 23. 2 Pet. iii. 13. Apoc. xxi. 1.

Conclusio.

Transitio. *M.* Quum ergo de Deo Patre Conditore, deque ejus Filio Jesu Christo Servatore jam dixeris, id est, duas confessionis Christianae partes absolveris; jam de tertia libet audire, quid de SPIRITU SANCTO credas.

Tertia Pars Symboli: Spiritus Sanctus.

A. Illum tertiam personam[d] Sanctissimae Trinitatis esse confiteor, a Patre et Filio ‡ab aeterno procedentem, utrique aequalem, atque ejusdem prorsus naturae, unaque cum utroque adorandum atque invocandum.

d Matt. xxviii. 19. Joan. xiv. 26. et xv. 26. et xvi. 7. et xx. 22. Act. v. 3, 4.

M. Cur Sanctus appellatur?

A. Non tantum ob suam ipsius sanctitatem, §quae

* flamma] inserted on the revision.

† quasi diceret —— immutabitur.] Before the revision of the MS. this stood...quasi diceret, mundus, omni suo vitio per ignem (uti in auro fieri videmus) excocto, totus repurgabitur, atque in absolutam summamque perfectionem renovabitur, faciemque induet longe pulcherrimam. Hoc enim est, &c.

‡ ab aeterno] a Patre Filio*que ex* aeterno *tempore* MS. Before the revision it stood... confiteor, Patri atque Filio aequalem.

§ quae utique summa est] These words do not appear in

utique summa est, sed quod per eum electi Dei, et membra Christi sancta efficiantur[d]. Qua de causa Divinae Literae illum Spiritum sanctificationis vocarunt.

d Rom. i. 4. et. xv. 16. 2 Thess. ii. 13. Tit. iii. 5. 1 Pet. i. 2.

M. Quibus in rebus hanc sanctificationem constituis?

A. Primum quidem ejus instinctu, afflatuque Divino regeneramur[e]; et idcirco dixit Christus oportere nos ex aqua et Spiritu renasci. Coelesti itidem ejus afflatu, Deus Pater nos sibi filios adoptat[f]; unde non immerito Spiritus adoptionis est dictus. Illo interprete, Divina[g] nobis mysteria aperiuntur; ejus lumine animorum nostrorum oculi ad ea intelligenda illustrantur; ejus judicio vel condonantur[h] vel reservantur peccata; ejus vi reprimitur et domatur[i] vitiosa caro, et cupiditates pravae coercentur atque *restringuuntur; ejus arbitrio multiplicia dona[k] in pios distribuuntur. †Is in hujus vitae multis variisque incommodis, molestiis, atque miseriis, aegritudinem luctumque piorum, qui fere sunt in hoc mundo gravissime afflicti, et quorum dolores omnem humanam consolationem vincunt, arcano solatio suo, et bona spe sedat, lenit, et consolatur; unde et PARACLETI[l], id est, Consolatoris, verum propriumque nomen sibi adscivit. Ejus denique virtute, corpora nostra mortalia reviviscent[m]: breviter, quaecunque nobis deferuntur in Christo beneficia, ea omnia Spiritus Sancti opera[n] intelligimus, sentimus, accipimus. In tantorum ergo donorum ‡auctore non

e Joan. iii. 5. Tit. iii. 5.

f Rom. viii. 15, 23. Gal. iv. 5, 6.

g Joan. xiv. 17, 26. et xvi. 13. 1 Cor. ii. 10—13. Eph. i. 17.

h Joan. xx. 22. [23.]

i Rom. viii. 4, 5, 13, 14, 26.

k Act. ii. 4. 1 Cor. xii. 4, 7—11.

l [Joan. xiv. 16, 26. et xv. 26. et xvi. 7.]

m Rom. viii. 11.

n 1 Cor. xii. 4, 7—11.

the MS., nor in Poynet, from which this answer is taken verbatim, with the exception of *Quare* instead of Qua de causa.

* restringuuntur] res*tinguntur* MS. res*tringuntur*, E.F..

corrupt desires are bridled and restrained. Norton.

† Is in hujus——adscivit.] This sentence was first inserted in the Second Edition.

‡ auctore] author*em* MS.

immerito fiduciam atque spem collocamus, eumque colimus atque invocamus.

Quarta Pars Symboli: Ecclesia.

M. Superest jam quarta pars de SANCTA ECCLESIA CATHOLICA, de qua quid sentias audire velim.

A. In pauca conferam quae Scripturae Sacrae fuse explicant et copiose. Antequam coelum et terras fabricatus est Dominus Deus, regnum quoddam sibi pulcherrimum, et rempublicam sanctissimam habere decrevit: eam Apostoli, qui Graece scripserunt, ἐκκλησίαν[o] appellarunt, quae, ut verbum verbo exprimam, congregatio dici non inepte potest. In hanc quasi civitatem suam adscripsit Deus infinitam hominum multitudinem[p], qui omnes unico suo Regi Christo pareant[q], et dicto audientes sint atque obedientes, *qui ipsius sese tutelae commendarunt, et quorum ipse patrocinium suscepit, eosque perpetuo tuetur et conservat. Ad hanc rempublicam proprie pertinent, quotquot vere[r] timent, honorant, et invocant Deum, prorsus applicantes animos ad sancte pieque vivendum, quique, fiduciam atque spem omnem in Deo constituentes, vitae aeternae beatitudinem certissime expectant. Qui autem sunt in hac fide firmi, stabiles, atque constantes, †hi electi [r]atque designati, et (ut nos loquimur) praedestinati erant ad hanc tantam felicitatem, ante posita mundi fundamenta: cujus rei testem ipsi[s] intus in animis habent Spiritum Christi, fiduciae hujus auctorem pariter et pignus certissimum. ‡Cujus Divini Spiritus instinctu, §mihi etiam certissime persuadeo, ‖meipsum quoque beata

o Matt. xvi. 18.

p Matt. xxviii. 19. Act. ii. 5, 9. 1 Cor. xii. 13.

q Eph. v. 23, 24.

r Act. x. 34, 35. Rom. ii. 10, 11. Gal. vi. 15, 16. Col. iii. 11.

r Matt. xvi. 18. Rom. viii. 29, 30. Eph. i. 4, 5. Col. iii. 12. Tit. i. 1.

s Rom. viii. 9, 15, 16. 2 Cor. i. 22. et v. 5. Eph. i. 13, 14. et iv. 30.

* qui ipsius—conservat.] Inserted on the revision of the MS.

† hi electi] In MS. hij. So also in all the early Edd. except C. which has hi.

‡ Cujus——donatum esse.] This sentence was added on the revision.

§ mihi etiam certissime] mihi certissime persuadeo. MS.

‖ meipsum quoque] meipsum *etiam* MS.

hac civitate, Dei per Christum beneficio, gratuito donatum esse.

M. *Pia sane et plane necessaria persuasio. Ecclesiae ergo, quam dicis, definitionem mihi cedo.

A. †Brevissime verissimeque dixerim, ECCLESIAM ESSE CORPUS CHRISTI[t].

M. At paulo adhuc explicatius velim.

A. Ecclesia est corpus[u] reipublicae Christianae, §id est, universitas societasque fidelium omnium, quos Deus per Christum ad vitam perpetuam[x] ab aeterno tempore destinavit.

M. Quorsum hoc caput in Symbolum inseritur?

A. Quia nisi Ecclesia esset, sine causa tum Christus fuisset mortuus, tum ea, quae usque adhuc relata sunt, omnia frustra essent, atque ad nihilum recide-rent.

M. Quid ita?

A. Quia hactenus Salutis causas tractavimus, ejusque fundamenta contemplati sumus; quomodo videlicet Christi merito nos amet Deus, carosque habeat; quomodo item hanc Dei gratiam, in quam sumus restituti, Spiritus Sancti opera retineamus. At horum hic unus effectus est, ut sit Ecclesia[y], id est, coetus piorum apud quos haec Dei beneficia collocentur; ‖ut sit civitas et respublica quaedam beata, in qua

t 1 Cor. xii. 27. Eph. i. 23. et v. 23. Col. i. 18, 24.

‡ *Definitio.*

u Rom. xii. 5. 1 Cor. xii. 12, 13, 20, 26. Eph. [ii. 19, 21.] et iii. 9.

x Matt. xxv. 34. Eph. i. 4, 5. 2 Thess. ii. 13, 14.

y Matt. xvi. 18. Act. xx. 28. 1 Cor. xii. 12, 13. et xiv. 12. 2 Cor. xi. 28. Eph. iii. 10, 11, 21. etv. 25. 1 Tim. iii. 15.

* Pia sane —— persuasio.] inserted on the revision. Bp. Cleaver notices the difference between this and the language of the 17th Article ... pia consideratio, dulcis, suavis, et ineffabilis consolationis plena.

† Brevissime——explicatius velim] Inserted on the revision.

‡ *Definitio*] This marginal note is given in MS. but does not appear in any of the printed books.

§ id est——ad vitam] Before the revision ... id est societas fidelium omnium quos Deus ad vitam &c.

‖ ut sit —— dubitemus.] added on the revision. The MS. has *debemus* in the margin, written, as would appear from the colour of the ink, at a different time from the rest.

nostra omnia ponere et quasi consecrare, et cui nos totos dedere debeamus, et pro qua mori non dubitemus.

M. Ecclesiam hanc cur sanctam appellas?

A. Ut hac notione ab impiorum nefario[z] coetu discernatur. Quoscunque enim *Deus elegit, in vitae eos sanctitatem atque innocentiam restituit.

z Rom. viii. 29. 1 Cor. xiv. 33. Eph. i. 4, 5, 11. [1 Pet. ii. 9—12.]

M. Estne haec, quam Ecclesiae tribuis sanctimonia, integra jam, atque omni ex parte perfecta?

A. Nondum. Quoad enim mortalem[a] in hoc mundo vitam agimus, quae est imbecillitas fragilitasque humani generis, infirmis viribus sumus ad omnia omnino vitia declinanda. Est ergo Ecclesiae sanctitas nondum quidem †expleta et perfecte absoluta, praeclare inchoata tamen. Verum quum Christo, a quo illi omnis accedit mundities atque puritas, plene conjuncta fuerit, tum demum innocentiam[b] et sanctitatem omnibus suis partibus expletam et perfecte absolutam, ut vestem quandam niveam purissimamque, induetur.

a Rom. viii. 36. 1 Cor. xiii. 9—12. 2 Cor. [v. 4—6.] xii. 5, 9.

b 1 Cor. xiii. 10—12. et xv. 53. Eph. v. 26, 27. [Phil. iii. 21.] Apoc. xix. 8. et xxi. 2, 10, 11, 27.

M. Quorsum tandem Ecclesiam hanc Catholicam nominas?

A. Perinde est, ac si Universalem dicerem; non est enim hic coetus, conciliumque piorum, certo quopiam ‡uno loco aut tempore adstrictum; sed fidelium[c], qui ab orbe condito, omnibus locis, atque seculis vixerunt, victurique sunt, universitatem continet atque complectitur: ut unum[d] sit Ecclesiae corpus, sicuti unus est Christus, unicum §corporis caput. ||Quum enim Judaei Ecclesiam Dei, ut populo

c Matt. xxviii. 19. Act. ii. 5, 9. et x. 34, 35. 1 Cor. xii. 13, 14. [Gal. iii. 28. Apoc. vii. 9.]

d Matt. viii. 11. Eph. ii. 12, 13, 14—22. et iv. 4, 5—7.

* Deus elegit] e*li*git. Mill. ὅσους γὰρ ὁ Θεὸς ἐξελέξατο. Whitaker.

† expleta et perfecte absoluta] Before the revision...nondum quidem *perfecta plane*, praeclare &c.

‡ uno loco] Before the revision uno*que* loco.

§ corporis caput] corporis *hujus* caput. MS.

|| Quum enim Judaei——

suo peculiarem et quasi gentilitiam sibi assumerent, et vindicarent, *et suam dicerent, ac suam tantum esse confirmarent; Christiana fides profitetur ingentem[e] piorum hominum numerum, multitudinemque infinitam, ex omnibus terrarum orbis regionibus, ex omnibus omnium ubique gentium partibus, aetatibusque †seculorum, sacri verbi ‡vocisve suae vi et potestate, atque coelestis Spiritus Divino instinctu collectam, in hanc Ecclesiam, quasi civitatem suam, a Deo adscriptam esse: qui omnes, una vera fide[f], una mente, voceque consentientes, unico suo regi Christo, ut membra capiti[g], per omnia pareant.

e Act. i. 8. et ii. 5, 8, 9. et x. 35. [et xiii. 46, 47.] Col. iii. 11.

f Eph. iv. 4, 5, &c.

g 1 Cor. vi. 15. Eph. iv. 15, 16. et v. 23, 30. Col. i. 18.

M. §An ergo recte quosdam huic Christianae fidei parti adjungere existimas, se credere sanctam catholicam Romanam Ecclesiam?

A. Eos non solum ||alienum huic loco sensum affingere arbitror, dum nullum in Ecclesia Christi, nisi qui Romani Pontificis decreta edictaque omnia sacrosancta habeat, censeri velint; verum etiam, dum universitatem Ecclesiae, quam ipsi ubique terrarum et gentium longe lateque diffusam esse primum confitentur, postea, nomine unius gentis apposito, contrahunt et in angustum adducunt, haud paulo amplius quam Judaeos insanire judico; ut qui contraria et inter se pugnantia uno spiritu ¶volvant et

omnia pareant.] added on the revision.

* et suam dicerent] omitted in Randolph.

† seculorum] so MS. Cleaver and Mill. In this particular instance all the old Edd. have *saec*ulorum.

‡ vocisve] So also in MS. The other books have vocis*que*.

§ An ergo recte &c.] This Question and Answer were inserted on the revision, before which...*M.* Jam id ex te audire velim, &c. followed immediately after...corporis *hujus* caput. Vide note § and ||, p. 102.

|| alienum——affingere] that they joyne a wrong forged sense to this place. Norton.

¶ volvant, et pronuncient] joyning and pronouncyng with one breath mere contrary sayinges. Norton.

pronuncient. Verum ad hanc eos insaniam adegit caeca cupiditas, studiumque Romanum Pontificem Ecclesiae in terris caput in locum Christi supponendi atque substituendi.

M. Jam id ex te audire velim, cur Sanctae Ecclesiae Catholicae statim adjungas, nos credere *SANCTORUM COMMUNIONEM.

A. †Quia haec duo eodem pertinent, et sunt inter se apta admodum atque convenientia. Haec enim pars eam, quae est inter Ecclesiae membra, conjunctionem societatemque, ‡qua nulla propior esse potest, clarius adhuc exprimit. Nam quum Deus per universas terrarum regiones atque oras, ut et per omnes aetates atque §secula, habeat, qui se pure casteque venerentur, ‖hi omnes[h], licet diversis et longinquis temporibus atque locis separati sint atque distracti, ¶ubicunque gentium, ubicunque terrarum fuerint, unius tamen sunt ejusdemque corporis, cujus caput Christus est, membra inter se quam maxime connexa atque cohaerentia. **Ea est piis hominibus et cum Deo et inter se communitas. Spiritus[i] enim, fidei, sacramentorum, precum, remissionis peccatorum, et aeternae felicitatis, omniumque adeo beneficiorum, quae Deus Ecclesiae per Christum largitur, communitate sunt inter se conjunctissimi. Quin et concordiae

h 1 Cor. xii. 12, 13, 20, 20. [Gal. iii. 27, 28.] Eph. iv. 15, 16. et v. 30. Col. i. 18. et ii. 19. [et iii. 11.]

i Eph. [ii. 18, 22.] et iv. 3—5.

* SANCTORUM COMMUNIONEM] On the revision of the MS. Nowell wrote *Majusculis literis* in the outer margin here, and underlined...credere. This word accordingly appears in capitals in all the Edd. before Mill.

† Quia haec——apta] Sunt haec duo inter se aptae, &c. MS.

‡ qua nulla——potest] inserted on the revision. Nowell had at first intended to put in some fuller form of expression. He wrote, in the first instance, ... qua *propior nulla aut* ...

§ secula] *sae*cula. Randolph.

‖ hi omnes] hii MS. and the earlier Edd. except C.

¶ ubicunque——fuerint] inserted on the revision of the MS.

** Ea est——communitas.] inserted on the revision.

atque amoris[k] inter se vinculis arctissimis ita sunt adstricti, *ita unum est omnibus propositum, ut eadem sit utilitas uniuscujusque et universorum; †et in id maxime studium incumbant, quomodo, beneficiis ultro citroque datis atque acceptis, sese mutuo cum ad alia omnia, tum praecipue ad beatam illam aeternamque vitam, consilio atque auxilio juvent. Verum quia haec sanctorum communio neque sensibus nostris, neque naturali[l] atque insita in nobis notione aut intelligentiae vi aliqua, ut aliae civiles communitates societatesque hominum, ‡percipiatur, merito inter ea, quae creduntur, hoc loco posita est.

k Matt. vii. 12. et xix. 14. et xxii. 39. Rom. xii. 5. 1 Cor. x. 24. [32, 33. xii. passim,] et xiii. 5. 2 Cor. xi. 28. Gal. vi. 2. Phil. ii. 1—5.

l 1 Cor. ii. 14, 15.

M. Brevis haec tractatio de Ecclesia, §collocatisque apud ‖eam Dei per Christum beneficiis, vehementer mihi placet; eadem enim clarissime in Sacris Scripturis docentur. Verum potestne Ecclesia aliter cognosci, quam quum Fide creditur?

A. Hic quidem in Symbolo proprie agitur de eorum congregatione, quos Deus arcana electione per Christum sibi adoptavit[m]: quae Ecclesia nec oculis ¶cerni, neque ex signis cognosci perpetuo potest. Est tamen et visibilis seu spectabilis Dei Ecclesia, cujus nobis indicia notasque ostendit atque ** patefacit.

m Rom. viii. 29, 30, 33. Eph. i. 4, 5, 11. Col. iii. 12.

M. Quo ergo tota haec Ecclesiae tractatio clarior fiat, visibilem illam Ecclesiam, ita mihi suis notis signisque describe, et quasi depinge, ut ab alio quavis hominum societate discernatur.

* ita unum——et universorum;] inserted on the revision.

† et in id maxime] *ut* in id MS.

‡ percipiatur] percip*itur* MS.

§ collocatisque] Before the revision...*collatis*que.

‖ eam Dei per] Dei inserted on the revision.

¶ cerni] before the revision cern*itur*.

** patefacit] patef*ecit*. MS.

* *Ecclesiae Visibilis Descriptio.*

A. Experiar quomodo quam optime id possim praestare. Visibilis Ecclesia non est aliud, quam certa quaedam multitudo hominum, qui, in quocunque loco sint, puram et †sinceram[n] profitentur doctrinam Christi; illam ipsam videlicet, quam Evangelistae atque Apostoli Sacrarum Literarum sempiternis monumentis fideliter memoriae prodiderunt; quique Deum Patrem Christi nomine[o] vere invocant; utuntur praeterea ejus mysteriis, quae usitato nobis vocabulo Sacramenta[p] appellantur, eadem puritate, et simplicitate, (quod ad ipsorum naturam attinet) qua usi sunt et literis consignarunt Apostoli Christi.

n Esa. lv. 11. Matt. x. 14, 40. et xxviii. 19. Luc. xxiv. 47. Rom. x. 8, 9. 2 Tim. i. 10.

o Joan. xiv. 13. et. xv. 16. et xvi. 23.

p Matt. xxviii. 19. 1 Cor. xi. 23—26.

M. Visibilis ergo Ecclesiae notas esse dicis Evangelii, id est, beneficiorum Christi praedicationem, invocationem, et Sacramentorum administrationem †sinceram.

A. Sunt hae quidem Ecclesiae visibilis notae praecipuae, et plane necessariae, ut sine quibus ne Ecclesia quidem Christi esse dicive recte possit. Sed et in eadem Ecclesia, si probe instituta fuerit, certus gubernationis ordo[q] et modus, Disciplinaeque Ecclesiasticae ea ratio observabitur, ‡ne impune liceat cuiquam, qui in illo grege versatur, publice quidquam impie flagitioseve vel dicere, vel facere; adeoque ut omnes prorsus offensiones, in illa hominum congregatione, quoad ejus fieri potest, omnino vitentur. Verum labente paulatim jam olim hac Disciplina, ut sunt hodie corrupti depravatique omnium mores,

p Matt. xviii. 15—17. 1 Cor. iv. 21. et x. 31, 32. [et xii 28.] et xiv. 26, 40. [Eph. iv. 11, 12.] Phil. ii. 14, 15. Col. iii. 5. 1 Thess. v. 12—14. et 2 Thess. iii. 14, 15. 1 Tim. ii. 8—12. et iii. 1, 2. Tit. ii. 2—4, &c. et. iii. 10.

* *Ecclesiae Visibilis Descriptio*] This marginal note appears first in A.

†sinceram] So MS. Cleaver and Mill. The other books have *syn*ceram...pure and syncere. Norton.

‡ne impune liceat] that it shall not be free for any that abideth in that flocke, publikely to speak or do any thyng wickedly or in hainous sort. Norton.

maxime vero divitum atque potentum, qui peccatorum, adeoque scelerum omnium impunitatem atque summam licentiam habere volunt, *censoria animadversio et castigatio teneri in Ecclesiis vix jam potest. In quocunque coetu tamen Verbum Dei, ejusque invocatio, et Sacramenta pure et †sincere retinentur, non est dubium, quin ibi etiam sit Ecclesia Christi.

M. An non omnes ergo in hac visibili Ecclesia sunt ex electorum ad vitam aeternam numero?

A. Multi per hypocrisin et simulationem pietatis in hanc se societatem adjungunt, qui nihil minus quam vera Ecclesiae membra sunt. Verum quia ubicunque Verbum Dei ‡sincere docetur, et Sacramenta rite administrantur, ibi perpetuo sunt aliqui ad Salutem[r] per Christum designati, totum illum coetum Ecclesiam esse Dei censemus; quum et Christus sese vel duobus aut tribus[s], qui suo nomine congregati fuerint, adfuturum polliceatur.

r Esa. lv. 11. Act. xiii. 48.

s Matt. xviii. 20.

M. Cur Ecclesiae REMISSIONEM PECCATORUM subjungis?

A. Primum, quia claves[t], quibus coelum et claudendum est et reserandum, id est, potestas illa ligandi et solvendi, reservandi atque remittendi peccata, quae in Verbi Divini ministerio sita est, Ecclesiae per Christum delata atque permissa, ad eam proprie pertinet; deinde quia nemo Remissionem Peccatorum consequitur, qui non sit verum corporis Christi[u] membrum, id est, qui communem

t Matt. xvi. 19. et xviii. 18. Luc. xxiv. 47. Joan. xx. 23.

u Joan. xv. 4. Col. ii. 19.

* censoria animadversio] this grave manner of looking to them and of chastisement can hardly be mainteined in Chirches. Norton.

† sincere] So MS. and E. The first Ed. A.B.C.D.F. and Randolph, have *syn*cere...purely and syncerely. Norton. See above, p. 25. note †.

‡ sincere] In this instance the MS. also has *syn*cere.

Ecclesiae consociationem studiose, pie, sancteque, perseveranter etiam, atque ad ultimum[v], non colat et tueatur.

v Matt. xxiv. 13. [Heb. iii. 6, 14. et x. 38, 39.]

M. Nullane ergo Salutis spes extra Ecclesiam?

A. Extra eam nihil nisi damnatio, exitium, atque interitus esse potest. Quae enim potest, membris[w] a capite corporeque avulsis abscissisve, vitae spes superesse? Qui ergo discordiam in Ecclesia[x] Dei seditiose concitant, dissidiumque et dissensionem in ea faciunt, *factionibusque eam perturbant, iis, donec in concordiam atque gratiam cum Ecclesia redeant et revertantur, spes omnis Salutis per peccatorum remissionem praeciditur.

w Joan. xv. 4—6. [Eph. iv. 15, 16.] Col. ii. 19.

x Rom. ii. 8, 9, 1 Cor. i. 11. et iii. 3. [4. Gal. i. 7, 9. et v. 12—15, 20.] 1 Tim. i. 4—6. 2 Tim. ii. 16, 23. Tit. iii. 9—11.

M. Remissionis nomine quid significas?

A. †Liberationem culpae erratique veniam fideles a Deo impetrare. Deum enim gratuito propter Christum[y] ‡peccata ipsis condonare, eosque §judicio et damnatione, justisque et sceleri debitis suppliciis eripere et liberare.

y Ps. xxxii. 1, 2. Act. xiii. 38. et xxvi. 18. Rom. iii. 24. Eph. i. 7. Col. i. 13, 14.

M. An non ergo piis officiis atque operibus Deo satisfacere, et peccatorum veniam ipsi mereri possumus?

A. ||Nulla meritis nostris debetur misericordia; sed Deus animadversionem suam et supplicium, quo

* factionibusque] and with sectes. Norton.

† Liberationem—impetrare.] added on the revision, when also...enim...was inserted after ...Deum. This change may account for the awkwardness of construction of which Bp. Cleaver complained. Whitaker gives, Δ. Τί σοι βούλεται τὸ τῆς ἀφέσεως ὄνομα; Μ. Ὅτι οἱ πιστοὶ τῶν ἁμαρτημάτων ἀπολύονται, καὶ συγγνώμην λαμβάνουσι τῶν παραπτωμάτων παρὰ τοῦ Θεοῦ· ὁ Θεὸς γὰρ δωρεὰν διὰ τὸν Χριστὸν τὰς ἁμαρτίας αὐτοῖς συγγινώσκει, καὶ κρίσεως ἅμα καὶ κατακρίσεως, καὶ τῶν δικαίων καὶ ὀφειλομένων τοῖς αὐτῶν ἀσεβήμασι τιμωρίων, ἐκείνους ἐλευθεροῖ καὶ ἐξαιρεῖται.

‡ peccata ipsis] Before the revision...peccata *fidelibus.*

§ judicio] judi*tio* MS.

|| Nulla——condonat.] Added on the revision, when also ...enim...was inserted after Solus.

in nos usurus erat, Christo remittit et condonat. Solus enim Christus perpessione dolorum, et morte sua[z], qua poenam scelerum nostrorum dependit atque persolvit, Deo satisfecit: *per solum ergo Christum receptum ad Dei gratiam habemus. Nos, ex gratuita ejus liberalitate atque benignitate beneficium hoc accipientes[a], nihil habemus quod, praemii †aut compensationis nomine, ipsi vicissim offeramus aut reddamus.

z Esa. liii. 4, 5, 8, 12. Rom. v. 8—10. Col. i. 20, 21. 2 Tim. i. 10. Heb. ix. 14, 15.

a Rom. iii. 24—28. Gal. ii. 16.

M. Nihilne omnino pro nostra parte faciendum, ut veniam peccatorum impetremus?

A. ‡Tametsi inter homines concesso peccato, difficile est ab eo, qui peccatorum vindex esse debet, ut ignoscat impetrare; confessionem tamen erranti medicinam quandam esse, ne §a pietate quidem nostra alieni ignorarunt. Et poenitentia, quam resipi-

Confessio.

Poenitentia.

* per solum——habemus.] Inserted on the revision.

† aut compensationis] The Copyist had in the first instance written...*et* compensationis.

‡ Tametsi] This Answer originally commenced with...Poenitentia; but the extent of alteration made on the revision cannot be exactly traced, as two leaves are wanting here in the MS. From...Tametsi...to ...erranti...appears at the foot of the page (162) in Nowell's handwriting.

§ a pietate——alieni] There is here a marginal reference to Cicero. Nowell doubtless had in his mind the Epistle to Octavius, which was given by the earlier Editors at the end of the third book of the Epist. ad Quintum Fratrem, but has been long since rejected as a forgery. The passage is..." Liceat semel " impune peccasse: sit erranti " medicina confessio; verum " enim dicam; Utinam te po- " tius, Antoni, dominum non " expulissemus, quam hunc re- " ciperemus," &c. There is a fragment preserved by Lactantius, Inst. Div. VI. xxiv. 2. from which it appears that Cicero controverted the notion of the efficacy of Repentance. " Pot- " est enim reduci ac liberari, si " eum poeniteat actorum, et ad " meliora conversus satisfaciat " Deo. Quod fieri posse, Cicero " non putavit, cujus haec in " Academico tertio verba sunt: " Quod si liceret iis, qui in iti- " nere deerravissent sic vitam " deviam secutos corrigere erro- " rem poenitendo, felicior esset " emendatio temeritatis. Licet " plane," &c. In Offic. I. xi. 1. we have..." Atque haud scio, " an satis sit, eum, qui laces- " cessierit, injuriae suae poeni- " tere," &c.

scentiam quidam malunt appellare, atque consilii mutatione peccatoribus opus esse ad veniam impetrandam, jam ante dictum est; et peccatoribus[b] se veniam daturum Dominus promittit, si eos poeniteat, si resipiscant, animosque a vitae pravitate ad ipsum convertant.

b Jer. xviii. 8. [et xxxi. 18—20.] Ezech. xviii. 21, 30—32. et xxxiii. 14—16. Matt. iv. 17. Luc. v. 32.

M. Quot sunt poenitentiae partes?

Partitio.

A. Duae praecipuae: veteris hominis, sive carnis, mortificatio; et novi hominis, sive spiritus, vivificatio.

M. Apertius ista planiusque explicari velim.

Confessio.

A. Veteris hominis mortificatio, est agnitio, confessioque[c] peccati ingenua *atque sincera, tum animi pudor atque dolor, cujus sensu, quod a justitia aberrarit, et Dei voluntati minus obsequens fuerit, graviter afficitur. Debet enim unusquisque[d], anteactae vitae peccata recordans, sibi totus displicere, sibi succensere, acrem se vitiorum suorum judicem praebere, et ipse de se sententiam ferre, et judicium pronunciare, ne irati Dei grave judicium subeat. Hunc dolorem, quidam contritionem appellarunt, cui peccati odium acre, amissaeque justitiae amor et †desiderium, propinquitate atque natura conjuncta sunt.

c Ps. xxxii. 3, 5. et li. 3, 4. Prov. xxviii. 13. 1 Joan. i. 8, 9.

d Ps. vi. 6, 7. et xxxi. 9, 10. et xxxviii. 3, 4, 6, 8, 9, 10, 17, 18. et li. 17. et cii. 4, 5. [Jer. xxxi. 19. Luc. vii. 37, 38. et xv. 18, 19, 21. et xviii. 13.] 1 Cor. xi. 31. 2 Cor. vii. 7—11.

Contritio. Odium Peccati. Amor Justitiae.

M. At tanta esse potest scelerum conscientia, et poenitendi vis, ut, circumfuso undique pavore, hominis animum Salutis desperatio occupet.

A. Verum[e] id quidem est, nisi doloris magnitudini consolationem Deus adhibeat. Sed piis superest adhuc altera illa pars resipiscentiae, quae spiritus[f] renovatio, sive novi hominis vivificatio dicitur. Ea est, cum fides accedens animum ita affectum recreat[g] sublevatque, dolorem levat, et consolatur, a desperatione ad spem veniae a Deo per Christum impetrandae, et a limine mortis, atque ab inferis adeo ipsis,

e Gen. iv. 13. Matt. xxvii. 3—5. 2 Cor. ii. 7, 8. [et vii. 10.]

f Eph. iv. 23, 24. [Col. ii. 12, 13. et iii. 10.] 1 Pet. iv. 6.

g Matt. iv. 17. Luc. vii. 38, 47, 48, 50. et xv. 18, 21. et xviii. 13, 14. et xxiv. 47. Act. ii. 37, [38.] et iii. 19. et xvi. 30, 31. 1 Tim. i. 15.

* atque sincera] *syn*cera, the old Edd. and Randolph.

† desiderium] des*y*derium, the old Edd. and Randolph.

ad vitam revocat atque erigit. Atque hoc est, quod REMISSIONEM PECCATORUM nos credere profitemur.

M. An homo hoc metu, atque *his difficultatibus, suis se viribus liberare potest?

A. Nihil minus. Solus enim Deus est, qui[h] diffidentem rebus suis confirmat, afflictum erigit, perditum recreat, et quo duce hanc, quam dixi, spem, mentem, voluntatemque peccator suscipit.

h [Jer. xxxi. 20.] Luc. xv. 20—22. 2 Cor. i. 3, 4. 2 Thess. ii. 16, 17.

M. Jam quod superest in Symbolo, recita.

A. CREDO RESURRECTIONEM CARNIS, ET VITAM[i] AETERNAM.

i Matt. xxii. 31, 32. Joan. xi. 25. 1 Cor. xv. toto.

M. De his, quoniam in explicando ultimo judicio antea nonnihil attigisti, pauca tantum a te percontabor. Quorsum tandem, aut cur ista credimus?

A. Tametsi animos hominum immortales sempiternosque esse credamus, tamen si corpora nostra interitu omnino delenda fore putaremus, †concideremus prorsus[k], ut qui solido gaudio et aevo sempiterno integri, altera nostri parte desiderata, nunquam frueremur. Non animas ergo solum nostras, quum ex hac vita migramus, admistione corporum liberatas, puras et integras statim in coelum[l] ad Christum evolare certo credimus, verum etiam corpora nostra in meliorem vitae statum restituta[m], suis tandem animis rursum conjungenda, totosque nos perfecte atque absolute beatos efficiendos: hoc est, tam corporibus quam animis nostris, aeternitate, immortalitate, vitaque longe beatissima, quae perpetuis ‡seculorum aetatibus non immutabitur, fruituros esse, nihil profecto dubitamus. §Haec spes nos in miseriis consolatur:

k 1 Cor. xv. 14, 17—19.

l Luc. xvi. 22. et xxiii. 43.

m Rom. viii. 11. 1 Cor. xv. 42—44, 53, 54. Phil. iii. 21. 1 Thess. iv. 13—17.

* his difficultatibus] hijs, all the old Edd. except C.

† concideremus] *mentibus* concideremus E.F... thē must we nedes be wholly discouraged. Norton.

‡ seculorum] *sae*culorum A.B.C.

§ Haec spes] This is made the commencement of a new

hac spe praediti[n], non solum incommoda et difficultates, quibus in hac vita afficimur, sed vitae commutationem, ac mortis dolores toleranter patimur et sustinemus. Mortem enim, non interitum omnia tollentem atque delentem, sed ducem nobis in coelum esse, quae nos in viam placatae, tranquillae, beatae, sempiternae vitae deducat, persuasissimum habemus. Et proinde ex corporum vinculis, tanquam ex carcere, ad coelum[o], quasi communem urbem et civitatem Dei atque hominum, alacres laetique *excurrimus atque evolamus.

n Joan. xi. 25. 1 Cor. xv. 58. 1 Thess. iv. 13, 14, 18. Apoc. xiii. 18.

o 2 Cor. v. 1—8. Eph. ii. 19. [Phil. i. 21—23, et iii. 20. 1 Joan. iii. 2, 3.]

M. Ecquid praeterea conducit ista credidisse?

A. Admonemur, ne rebus incertis, fluxis, et caducis, nos impediamus aut implicemus; ne ad terrenam gloriam aut felicitatem spectemus; sed mundum hunc, ut inquilini[p] et de migratione perpetuo cogitantes, incolamus; ad coelum et coelestia aspiremus, ubi beati aevo sempiterno fruemur.

p [Ps. xxxix. 12.] Heb. [xi. 9, 10, 13—16. et xii. 22. et] xiii. 13, 14. 1 Pet. ii. 11.

M. Quum impios conditione a piis †longissime diversa[q], ad miseriam aeternam videlicet sempiternamque mortem resuscitandos esse antea docueris, cur Symbolum vitae duntaxat aeternae, inferorum vero mentionem nullam facit?

q [Dan. xii. 2.] Matt. xxv. 34, 41, 46.

A. Fidei haec est Christianae confessio, quae non nisi ad pios pertinet: et proinde ea tantum recenset, quae sunt ad consolandum accommodata[r], amplissima nimirum praemia, quibus suos Deus donabit. Impios ergo a regno Dei alienos quae maneant supplicia, ‡non commemoratur.

r Luc. xxiv. 47. Joan. iii. 15, 16. Rom. iv. 16, 24, 25.

sentence in Norton's Translation.

* excurrimus atque evolamus.] and therefore gladly and cherefully we runne, yea, we flye out from the bondes of our bodyes as from a prison, to heaven as to the common towne and citie of God and men. Norton.

† longissime diversa] in sort most farre differing from the godly. Norton.

‡ non commemoratur.] non

M. Explicato jam Symbolo, id est, summa Fidei Christianae, dic mihi, quid commodi ex hac Fide comparamus?

A. *Justitiam coram Deo[s], per quam haeredes vitae aeternae instituimur. [s] Rom. iii. 21, 22. Gal. ii. 16.

M. An non ergo pietas erga Deum nostra, ac vita inter homines honeste sancteque acta, †justos coram Deo nos efficit?

A. De hoc quaedam superius post explicatam Legem, et alibi etiam, in hanc fere sententiam diximus. Si quisquam ad ‡praescriptam normam juris[t] Divini integre vivere posset, is merito justus ex operibus bonis censeretur; verum cum ab ea vitae[u] perfectione longissime absimus omnes, adeoque peccatorum nostrorum conscientia opprimamur, §alia nobis ineunda ratio[v], et via reperienda est, qua nos Deus in gratiam recipiat, quam nostro merito. Pag. 51. [t] t Rom. x. 5. Gal. iii. 12. [21.] [u] u Gen. vi. 5, 11. Luc. xviii. 11, 12, 14. Rom. [iii. 9—12. et] vii. 14, 15. Gal. ii. 16. [coll. Ps. cxliii. 2.] [v] v Rom. xi. 6.

M. Quae tandem quaeso?

A. Ad Dei[w] misericordiam confugiendum est, qua gratis nos in Christo, nullo nostro merito, nec operum respectu, amore et benevolentia complectitur: tum peccata nobis nostra condonans, || tum justitia Christi per Fidem in ipsum ita nos donans, ut ob eam, perinde ac si nostra esset, ipsi accepti [w] w Rom. iii. 24. et iv. 4, 7, 16. Eph. ii. 4, 5. [8, 9.] 2 Tim. i. 9. Tit. iii. 4, 5. [7.] 1 Pet. i. 3. et ii. 10.

commemor*antur*. E.F. The only authority, I believe, for the use of this verb as a deponent is S. Augustin, Enarrat. in Ps. liv. §. 4. "Homines malos, "quos patitur, commemoratus est."...and there the best Editions have commemoraturus est.

* Justitiam] Righteousnesse, Norton. In the next Answer but one he translates...Divinae ergo...debemus..To God's mercie therefore through Christ we ought to impute all our justification.

† justos —— efficit.] justifie us before God. Norton.

‡ praescriptam] *pre*scriptam. Mill.

§ alia nobis] Page 167 of the MS. begins with these words, after the hiatus noticed above, p. 109. note ‡.

|| tum justitia Christi] On the revision, Nowell inserted a reference in the margin here, which answers to p. 56. l. 25.

simus. Divinae ergo per Christum clementiae justitiam nostram omnem acceptam ferre debemus.

M. Unde ista ita esse intelligimus?

A. Ex Evangelio, quod Dei per Christum promissiones continet, quibus dum Fidem [x], id est, certam animi persuasionem, et stabilem benevolentiae Divinae fiduciam, qualis jam per totum Symbolum est descripta, adjungimus, * in hujus, quam dico justitiae possessionem, pedem quodammodo ponimus.

x Rom. iv. 3, 5, 14—16, 20—24. Gal. ii. 16, 20. et iii. 11. Heb. x. 38.

M. Non ergo inter hujus justitiae causas Fidem principem locum tenere dicis, ut ejus merito nos ex nobis justi coram Deo habeamur?

A. Nequaquam; id enim esset † Fidem in Christi locum substituere. Verum hujus justitiae fons est Dei misericordia [y], quae in nos per Christum derivatur, per Evangelium vero nobis offertur, ‡ et a nobis Fide [z], quasi manu, prehenditur.

y Eph. i. 4, 5, 8. et ii. 4, 5. Tit. iii. 4—6.

z Marc. i. 15. Rom. iv. 16, 19—21, 24.

M. Fidem igitur non causam, sed instrumentum esse § justitiae dicis, quod scilicet Christum, qui est justitia nostra [a], amplectitur, tam arcta nos conjunctione cum illo copulans, ut omnium ejus bonorum participes faciat.

a [Jer. xxiii. 6.] Joan. i. 12. Rom. iii. 22. 1 Cor. i. 30. Heb. ix. 14.

A. Sic est.

M. Verum ‖ an a bonis operibus ita separari haec justitia potest, ut qui hanc habet, illis careat?

A. Nequaquam. Fide enim Christum, qualem se nobis offert, accipimus; ipse vero non modo a pec-

* in hujus——ponimus.] we do as it were take state and possession of thys Justification that I speake of. Norton.

† Fidem in Christi locum] Compare the conclusion of the Second Part of the Homily of Salvation. This Homily is from the pen of Cranmer; See Jenkyns' Edition of his Works, ii. 138.

‡ et a nobis——prehenditur.] and received of us by fayth as with a hand. Norton.

§ justitiae] justitia. Mill.

‖ an a bonis] The Copyist had in the first instance written Verum an *non* bonis...

catis et morte nos liberat, et cum Deo in gratiam reducit, sed et Spiritus Sancti[b] Divino afflatu et virtute, ad studium innocentiae atque sanctitatis, quam vitae novitatem[c] appellamus, regenerat atque reformat.

b Rom. viii. 1, 2, 9—14.

c Rom. vi. 4.

M. Justitiam[d] ergo, Fidem, ac bona opera, natura cohaerentia esse dicis, quae proinde non magis distrahi debeant, quam Christus illorum in nobis auctor, a seipso divelli possit?

d Rom. v. 1—5. 1 Cor. xiii. 2. Eph. iii. 17. Jac. ii. 20—24. 1 Pet. i. 19—22. et ii. 9, &c.

A. Omnino.

M. Haec igitur Fidei doctrina hominum voluntates ab operibus officiisque piis nequaquam alienat.

A. Nihil minus. Nam opera bona Fide, ut radice sua[e], nituntur: tantum ergo abest, ut a vita integre agenda animos nostros Fides retardet, ut contra ad ejus studium maxime incitet; adeoque vere fidelis non sit, qui non et vitia pro virili declinet[f], et virtutes studiose amplexetur, *ita semper vivens, ut rationem sibi reddendam arbitretur.

e Ps. i. 3. Rom. xi. 16. Eph. iii. 17. Col. ii. 6, 7. Tit. iii. 8.

f Rom. vi. 1—4.

M. Ergo explicate mihi, quomodo opera nostra Deo accepta sint, et quibus donentur praemiis, edissere.

A. In operibus bonis duo praecipue requiruntur. Primum, ut ea opera, quae Lege Divina[g] praescripta sunt, deinde ut ea mente atque Fide[h], quam Deus exigit, a nobis suscipiantur. Nullae enim vel actiones, vel cogitationes, †sine Fide susceptae, Deo placere possunt.

g Deut. iv. 1, 2. et xii. 32. Marc. vii. 6—9. et x. 17, 19. Joan. xv. 10.

h Rom. ix. 31, 32. et xiv. 23. Heb. xi. 6.

* ita semper——arbitretur.] This clause appears for the first time in the later impression of the first Edition. It is represented in both the Translations: ...yea and so farre that he is not truely faythfull that doth not also to his power, both shunne vices and embrace vertues, so living alwayes, as one that looketh to geve an accompt. Norton. *καὶ μὴν καὶ εἷς τῶν ἀληθῶς πιστῶν οὔκ ἐστιν, ὅστις τά τε φαῦλα παντὶ σθένει μὴ φεύγει, καὶ τὰς ἀρετὰς σπουδαίως ἐπιτηδεύει, οὕτως οἰκονομῶν τοῦ αὐτοῦ βιόν, ὡς λόγον αὐτοῦ δώσων.* Whitaker.

† sine Fide susceptae,] no doinges, or thoughtes enterprised or conceaued wythout fayth. Norton.

M. Perge.

A. Constat ergo omnia opera, quaecunque facimus antequam renati sumus[k] Deique Spiritu renovati, quae proprie nostra dici possunt, vitiosa esse. *Qualemcunque enim speciem splendoris et dignitatis prae se ferant, praebeantque oculis hominum, quum e pravo corruptoque corde[l], quod Deus maxime spectat, manent et proficiscantur, non nisi inquinata contaminataque esse, et Deum proinde graviter offendere possunt. Hujusmodi igitur opera ut malos fructus, ex arbore[m] mala editos, aspernatur Deus, atque a se rejicit.

k Joan. iii. 3—6. Eph. ii. 3—5. 1 Pet. i. 22, 23.

l Rom. viii. 5—8. 1 Cor. i. 19, 20. et iii. 19. 2 Cor. i. 12.

m Matt. vii. 17, 18. et xii. 33—35.

M. †Nullis ergo operibus aut meritis Deum antevertere possumus, quibus illum ad benevolentiam beneficentiamque priores provocemus?

A. Nullis plane. Nam nos Deus non solum quum inimici ejus essemus[n], id est, peccatores, sed et ante mundi jacta fundamenta in Christo dilexit, atque elegit. Et hic est ille, quem dixi, justitiae nostrae fons atque origo.

n [Joan. xv. 16.] Rom. v. 8, 10. et xi. 35. Eph. i. 4. [et ii. 10.] 1 Joan. iv. 9, 10, 19.

M. De illis vero operibus, quae jam in gratiam apud Deum positi, Spiritusque Sacri instinctu facimus, quid censes?

A. ‡Debita pietatis officia, quae ex Fide per caritatem operante proficiscuntur[o], Deo quidem grata sunt; non tamen ipsorum merito, sed quod ille suo favore ea liberaliter dignetur[p]. Nam tametsi a divino afflatu, ut a fonte rivuli, deducantur, ex car-

o Rom. xii. 1. Gal. v. 6.

p Luc. xvii. 10. et xviii. 11—14.

* Qualemcunque——hominum,] For what soeuer shewe of gaynesse and worthinesse they represent and geve to the eyes of men. Norton. Compare Article 13.

† Nullis ergo—possumus,] Can we not therefore preuent God wyth any workes or deseruinges? Norton. Compare Article 10.

‡ Debita——proficiscuntur,] added on the revision of the MS. The dutiefull workes of godlinesse, which procede out of fayth working by charitie... Norton.

nis tamen nostrae[q], quae sese in agendo admiscet, quasi contagione vitium concipiunt, haud secus ac rivus, alioqui purus et limpidus, coeno limoque, per quod fluit, turbatur atque inficitur.

[q] Esa. lxiv. 6. Rom. vii. 14—17. Gal. v. 17.

M. Quomodo ergo ea Deo placere affirmas?

A. Fides est[r], quae Dei gratiam operibus nostris conciliat, dum pro certo habet, eum summo nobiscum *jure[s] acturum non esse, neque facta nostra quasi ad calculos vocaturum, aut exacturum ad perpendiculum: id est, in illis aestimandis expendendisque non adhibiturum severitatem, sed omni eorum vitiositate Christo †ejusque meritis remissa atque condonata, pro perfecte absolutis esse habiturum.

[r] Rom. ix. 31, 32. Gal. v. 6. Heb. xi. 6.

[s] Ps. cxxx. 3, 4. et. cxliii. 2.

M. ‡Persistis ergo in eo, non posse nos operum merito consequi, ut justi coram Deo habeamur, quum actiones humanas vel perfectissimas venia indigere existimes.

A. Deus ipse in verbo suo ita statuit; ejusque Sacer Spiritus nos instituit[t], ut precemur, ne in judicium nos adducat. §Nam quum justitia, Deo judici probanda, perfecte absoluta[u] atque expleta

[t] Luc. xviii. 13, 14. Rom. iv. 2. Gal. ii. 16.

[u] Rom. iii. 20.

* jure] This word was inserted on the revision.

† ejusque——atque] inserted on the revision of the MS.

‡ Persistis ergo, &c.] Instead of this the MS. has...

M. Annon ergo justificari operibus hominem Christianum, illorumque merito consequi ut a Deo diligatur, existimabimus?

A. Minime vero; quin potius statuamus, sicuti in Sacris Literis scriptum est, nullum mortalem coram Deo justificari posse: precemurque ne in judicium nos adducat. Nam quum, &c.

§ Nam quum, &c.] Before the revision this answer proceeded ...adducat. Neque proinde *tamen* inutilia esse, (see p. 118. l. 13.) aut frustra et sine causa fieri bona opera dicemus, quod justitiam per illa non consequamur. Nam et in proximi commodum, et in Dei gloriam cedunt; et de nostra nos salute, quasi testimoniis quibusdam, certiores faciunt; sed et praemiis tum in hac vita, tum in futura, nos ad bene agendum invitat Deus, et quasi mercede quadam nobiscum paciscitur; quae tamen merces, &c. (p. 119. l. 4.) down to...majestas minueretur.

omnibus suis partibus et numeris esse debeat, ut quae ad acerrimam Divinae legis judiciique normam, et quasi ad perpendiculum dirigenda simul atque exigenda sit; opera vero nostra vel optima[v], quum a Divini juris justitiaeque regula atque praescripto[w] longissime aberrent atque absint, multisque modis et culpanda sint et damnanda, operibus justificari coram Deo nulla omnino ratione possumus.

v Ps. cxliii. 2.

w Job. iv. 18. et xv. 14—16. et xxv. 4—6. Esa. lxiv. 6. 1 Cor. iv. 4.

M. *Annon haec doctrina hominum animos ab officiis pietatis abducit, et ad bona opera segniores atque tradiores efficit, aut minus certe alacres promptosque ad pia studia reddit?

A. Nequaquam; neque enim proinde inutilia esse, et frustra aut sine causa fieri bona opera dicemus, quod justitiam †per illa non consequamur. Nam et in proximi commodum, et in Dei[x] gloriam cedunt, et de Divina erga nos benevolentia, nostraque vicissim in Deum caritate et fide, atque ita de salute nos nostra, quasi testimoniis quibusdam, certiores faciunt[y]. Et aequum omnino est, ut Christi Filii Dei sanguine redempti, et innumeris praeterea atque immensis Divinis beneficiis affecti, ad Redemptoris arbitrium[z] atque nutum viventes, et nos totos accommodantes, memores nos gratosque erga salutis nostrae auctorem praebeamus, aliosque illi exemplo[a] nostro acquiramus atque lucrifaciamus. Ista recogitans aliquis, piis suis studiis operibusque satis ‡laetari potest.

x Matt. v. 16. 1 Pet. ii. 12.

y Matt. xii. 33. Phil. ii. 12. [1 Pet. i. 13—16.] 2 Pet. i. 10.

z Rom. xiv. 7, 8. 1 Cor. vi. 20. 2 Cor. v. 15. 1 Thess. v. 10.

a Matt. v. 16. 1 Pet. ii. 12.

* Annon haec, &c.] This Question was inserted on the revision of the MS. See the preceding note.

† per illa] per *illam* first Ed. A.B.C. Cleaver and Mill. In his Version, however, Whitaker expresses the correct reading. Μηδαμῶς· ὅταν γὰρ τὰ καλὰ καὶ τὰ ἀγαθὰ τῶν ἔργων ἐπιτηδεύωμεν, οὐ διὰ τοῦτ᾽ ἀνωφελῆ καὶ μάταιον ἡμῖν εἶναι τὸν ἡμέτερον πόνον νομίσαιμεν ἄν, ὅτι δι᾽ αὐτῶν τῆς δικαιοσύνης οὐ τυγχάνομεν. And Norton translates to the same effect.

‡ laetari] *le*tari MS.

M. At praemiis tamen, tum in hac vita, tum in futura, nos ad bene agendum invitat Deus, et quasi mercede quadam nobiscum paciscitur.

A. Merces[b] illa non pro dignitate, ut dixi, operibus tribuitur, et illis quasi gratia pro meritis refertur, sed Dei benignitate gratis praeter meritum in nos confertur. Justitiam vero Deus nobis pro sua in nos caritate et liberalitate[c] per Christum dono dat. Dei donum liberalitatemque quum dico, gratuitam[d], et sine mercede, aut merito nostro benignam intelligo; ut sit mera *sinceraque Dei liberalitas, †quam ad nostram modo, quos diligit, quique illi fidimus, salutem referat, non conducta, aut mercenaria, quasi quaedam commodorum utilitatumque suarum mercatura, quam ad fructum aliquem suum exerceat, aliquod vicissim praemium aut pretium a nobis repetens; qua sola vel cogitatione Dei benignitas, simul et majestas, minueretur.

b Matt. v. 12. et x. 41, 42. et xxv. 34, 40. Eph. iii. 20. 2 Tim. i. 9.

c Rom. iii. 24. 1 Cor. i. 30.

d Rom. iii. 24. et xi. 6. Gal. v. 4. 2 Tim. i. 9. Tit. iii. 5. Apoc. xxi. 6.

M. Quum ergo Deus et justitiam nobis per Fidem tribuat, et opera nostra per eamdem grata acceptaque habeat, dic mihi, Fidem hanc, naturaene dotem, an Dei donum esse putas?

A. Donum Divinum[e], et quidem singulare, atque eximium, Fides est. Nam et hebetiora, tardioraque sunt ingenia nostra[f], quam ut Dei sapientiam, cujus fontes Fide aperiuntur, concipere et animo comprehendere possint; et corda nostra, vel ad diffidentiam[g], vel ad pravam perversamque in nobis vel aliis creaturis confidentiam, quam ad veram in Deo fiduciam, sunt propensiora. Verum Deus verbo suo

e Marc. ix. 24. Joan. ix. 39. [Eph. ii. 8.] 1 Pet. i. 21.

f Matt. xvi. 7—11. Luc. xviii. 34. Rom. viii. 6, 7, [26.] 1 Cor. ii. 14.

g Matt. vi. 30. et viii. 26. et xiv. 31. et xvi. 8.

* sinceraque] Here the MS. and the old Editions have the other form *sync*eraque. See above, p. 25, note †.

† quam ad nostram] *quum ad nostram.* D.E.F. and Mill. that it be God's mere and syncere liberalitie which he appli-eth to our salvation, &c. Norton.

h Matt. xvi. 17. Luc. xxiv. 45. Col. i. 9. 2 Tim. ii. 7.

nos instruens, simulque mentes[h] nostras Spiritu suo Sancto illustrans, ad ea, quae alioqui obtusam ingeniorum nostrorum aciem longe fugerent, dociles nos reddit, et Salutis promissiones in animis nostris consignans, nos ita format, ut de illarum Fide nobis sit persuasissimum. Haec intelligentes Apostoli, Dominum orant, ut fidem[i] ipsorum augeat.

Transitionis Occasio.

i Luc. xvii. 5.

* *Tertia Pars, de Oratione, et Gratiarum Actione.*

Transitio.

M. †Opportune de Oratione mentionem fecisti. Absoluta enim juris Divini, et Symboli, id est, confessionis Christianae explicatione, proximum est, ut de precatione, et, quae illi finitima est, gratiarum actione, jam dicamus; est enim horum cum superioribus implicita et apte cohaerens ratio.

A. ‡Arctissime profecto: ut quae ad priorem Legis Divinae tabulam referuntur, officiaque pietatis in Deum praecipua complectuntur[k].

k Ps. l. 15. 23. [et lxvi. 18, 19.] Act. ix. 6, 11. Rom. x. 12. et xv. 6. 2 Cor. i. 2, 4. 2 Tim. ii. 22. 1 Pet. i. 17. [1 Joan. iii. 22. et v. 14.]

M. In explicanda Oratione, quem ordinem sequemur?

Rerum docendarum Ordo.

A. Hunc, si ita tibi videbitur, praeceptor, ut, primo loco, quis sit orandus; secundo, qua fiducia; tertio, qua animi affectione; quarto, quid orandum sit, explicemus.

M. Primum igitur dic mihi, quem invocandum esse censeas.

A. Nullum profecto, nisi Deum solum.

M. Quid ita?

* *Tertia Pars,*] Tertia Pars, *scilicet* de Oratione, &c. MS.

† Opportune] *Opor*tune. MS. E. Thou hast in good tyme made mention of Prayer. Norton.

‡ Arctissime] So in MS. and the earlier impression of the first Edition; after which it was altered to *Aptissime*. In Whitaker's Version, Καὶ μάλα γε, ἄτε δὴ εἰς τὴν προτέραν τοῦ Θείου νόμου πλάκα ἀνήκοντα κ. τ. λ.... They be in deede most nerely joyned. Norton.

A. *Quia in Dei unius manu, vita[l] salusque nostra posita est, in cujus potestate sita sunt omnia: quum ergo omne, quod bonum est, quodque hominem Christianum optare et expetere oporteat, Deus nobis largiatur, quumque is solus in quovis discrimine[m] opem atque auxilium ferre, periculaque omnia depellere possit, ab eo rem omnem petere, atque ad ipsum solum in quavis difficultate confugere, †et ipsius opem implorare nos convenit. Hoc enim ipse in verbo[n] suo tanquam peculiarem propriumque numinis sui cultum exigit atque deposcit.

l Ps. xvii. 7,8. et xxvii. i. et xxviii. 8. et lxxviii. et civ. [et cvii.] toto.

m Ps. xviii. 1. —6. 27—30. et xci. toto.

n Ps. l. 15, 23. et lxxxi. 7. et lxxxix. 26, 27.

M. Annon ergo recte sanctos homines, qui ex hac vita abierunt, aut Angelos etiam invocabimus?

A. Minime. ‡Id enim esset, vel infinitatem illis ut ubique praesentes sint, vel absentibus abditarum voluntatum nostrarum intelligentiam, hoc est, Divinitatem quandam tribuere: simulque fiduciam atque spem nostram, quae[o] tota in solo Deo collocanda esset, partim in ipsos transferre, atque ita in idololatriam prolabi. Sed et quum Deus ad se unum nos vocet, se[p] nos et auditurum et adjuturum, interposito etiam jurejurando, promittat, ad aliorum opem confugere diffidentiae esset atque infidelitatis certum argumentum. Et quod ad sanctos homines, qui ex hac vita excesserunt, attinet; §quale quaeso hoc esset, relicto Deo vivente[q], audiente preces[r] nostras, potentissimo[s],

o Ps. ii. 12. et xxv. 1, 2. et cxviii. 8, 9.

p Ps. l. 15. et lxxxix. 26, 27. Joan. xvi. 23, 24.

q Ps. cii. 24 —27.

r Ps. l. 15.

s Eph. iii. 20.

* Quia——omnia:] added on the revision, before which this Answer began...Quia quum omne quod bonum est, &c.

† et——implorare] inserted on the revision of the MS.

‡ Id enim esset, &c.] For that were to geue to them an infinitenesse to be present every where, or to geue them beyng absent an understandyng of oure secrete meanynges. Norton.

§ quale quaeso hoc esset,] quale quaeso esset, C. In the translation *πῶς οὐκ ἄτοπον ἂν εἴη*,—what maner of thyng I pray you were thys...Norton.

propensissimo ad juvandum, qui nos ad se vocet[t], suo numine atque auxilio nos defensurum in verbo Veritatis promittat[u] atque juret, illo, inquam, relicto, ad homines mortuos, surdos, imbecilles‖ confugere, qui neque opem promiserint, neque auxilium ferre possint, quibus juvandi nostri partes Deus nusquam tribuerit, ad quos nullis Scripturis, quibus Fides[v] certo nitatur, dirigamur, sed capitis tantum nostri somniis, *aut deliriis potius fidentes, temere agamur.

t Matt. xi. 28.

u Joan. xvi. 23, 24.

v Rom. x. 8, 14, 17.

M. At Angelorum, †qui nos circumstant et nos proinde audiunt, opera Deus ad salutem nostram utitur.

A. Verum id quidem est[w]. Nusquam tamen in verbo Dei apparet, Deum velle nos vel Angelis, vel hominibus piis jam mortuis, preces adhibere. Quum vero Fides verbo Dei nitatur[x], et quod non est ex Fide peccatum sit[y], recte dixi, certum esse infidelitatis signum, relicto Deo, ad quem solum[z] nos Scripturae remittunt, Angelos, aut pios homines hac vita carentes, de quibus invocandis nullum in Sacris Literis verbum exstet, precari atque implorare.

w Ps. xci. 11. 12. Heb. i. 14.

x Rom. x. 17.

y Rom. xiv. 23.

z [Job. v. 1, 8.] Matt. vi. 6, 9. [Apoc. xix. 10.]

M. Quum tamen caritas piorum animis nunquam exeidat[aa], etiam in coelo versantes ‡soliciti sunt de nobis, et salutem nostram expetunt.

aa 1 Cor. xiii. 8. 1 Joan. iv. 16, 17.

A. Id vero negari non potest; non tamen sequitur a nobis proinde esse invocandos, nisi putemus amicorum, quamvis longe absentium, tantum quod nobis bene velint, opem atque auxilium esse implorandum.

* aut deliriis] *et* deliriis, MS. deli*tiis*, E.F. or rather dotages of our owne head. Norton.

† qui nos —— audiunt,] The MS. has these words inclosed in brackets, and a mark of interrogation at...utitur.

‡ soliciti] solliciti MS. Cf. S. Cyprian. de Mortalitate, ad fin. 'Frequens nos et gloriosa 'turba desiderat, jam de sua 'immortalitate secura, et adhuc 'de nostra salute solicita.'

M. Ab hominibus tamen vivis praesentibusque, quibuscum versamur, opem saepe petimus.

A. Fateor; homines enim, ut mutuae[a] inter se opis indigent, ita facultatem sese mutuo juvandi Deus illis concessit, diserteque etiam praecepit, ut quisque proximum suum, quo possit adjumento, sublevet[b]. Homines ergo, ut beneficentiae Divinae ministros ex voluntate Dei imploramus, opem atque auxilium ab ipsis expectantes; at ita tamen, ut tota fiducia nostra in solo Deo reponatur, illique[c] quidquid per manus hominum traditur, ut omnis benignitatis fonti, acceptum referamus. Recte ergo atque ordine ista fiunt, neque quidquam impediunt, quo minus unum Deum invocemus, ita ut nihil aliunde *boni nos exspectare, nec alibi totum nostrum praesidium collocare testemur.

a 1 Cor. xii. 12, 13, 21—27. 1 Pet. iv. 10.

b Matt. vii. 12. 1 Cor. x. 24. Gal. vi. 2.

c Luc. xvii. 15, 18, 19.

M. Prece igitur et †obsecratione, ut et aliis omnibus pietatis officiis, ex praescripto verbi Dei nobis esse utendum, alioqui Deo placere non posse statuis?

A. ‡Omnino. In Religione[d] enim ordinis atque rationis a Deo institutae perturbatione peccatur, quidquid peccatur.

d Deut. iv. 1, 2. et v. 32, 33.

M. Solum ergo Deum, collocata in eo omni fiducia, invocandum esse, eique, ut bonorum omnium fonti, accepta referenda esse omnia, hactenus dictum est. Jam proximum est, ut qua fiducia miseri

* boni nos exspectare,] boni expectare, nec alibi *nos* totum, &c. MS.

† obsecratione,] The Copyist had originally written *observatione.*

‡ Omnino——peccatur.] The sense, as Bishop Cleaver observes, is more clearly given in the Version of Whitaker. M. Ἔγωγε· τὸ γὰρ περὶ τὴν τοῦ Θεοῦ λατρείαν ἁμαρτάνειν, οὐδέν ἐστιν ἄλλο, ἤπερ τὰ τοῦ Θεοῦ διατάγματα μὴ φυλάττειν. Norton gives ...Yea verely. For all offense in Religion is committed by changyng the order and maner apointed by God.

Transitio. mortales, qui tot modis indigni sumus, immortalem Deum appellare debeamus, declares.

A. Sumus quidem nos omnibus modis indignissimi; verum non superbe atque arroganter, quasi digni, irrumpimus, sed Christi Mediatoris[e] nomine atque fiducia accedimus, a quo, janua nobis patefacta, quamvis *vilissimi homunculi simus, ex argilla et luto ficti, †scelerumque nostrorum conscientia oppressi, aditu non prohibebimur, neque difficiles accessus ad Divinam majestatem, ejusque gratiam nobis conciliandam sumus habituri.

e Joan. xiv. 1—3, 6, 13. et xvi. 23. Eph. ii. 18. 1 Tim. ii. 5. Heb. iv. 14—16. et x. 19—22.

M. Non ergo ut ad principem aliquem mundanum, ita et ad Deum accessuris opus est homine aliquo internuntio aut interprete, qui nos illi commendet, causamque nostram exponat.

A. Nihil minus: nisi et Deum hominum instar[f] ut uni loco inclusum, multa nisi per servos suos intelligere non posse, vel dormitare interdum, vel non satis otii ad auscultandum habere statuamus; nam quod ad indignitatem nostram attinet, preces nostras, nulla re nobis insita, sed unica Christi, cujus nomine precamur[g], dignitate niti jam diximus.

f 1 Reg. xviii. 27. Ps. xxxiii. 13—15. [et. l. 10, 11, 14, 15, 21.] et xciv. 7—11.

g Joan. [xiv. 13.] et xv. 16. et xvi. 23—26.

M. Ergo solius omnino Christi nomine atque fiducia, Patrem Deum invocandum esse censes?

A. Certe, praeceptor. Solus enim ille supra alios omnes singulari nos amore[h] complectitur, ut omnia nostra causa velit; solus est apud Deum Patrem, cui ad ‡dexteram assidet, gratiosissimus[i], ut quidvis ab eo impetrare possit; solus ergo Mediator Dei et hominum, homo Jesus Christus; solus, inquam, ut

h Joan. xv. 9, 13. Rom. viii. 17, 18. [37—39.] Eph. [iii. 19. et] v. 2, 25.

i Matt. iii. 17. et xii. 18. Rom. viii. 34.

* vilissimi homunculi] though we be most base, silly wretches. Norton.

† scelerumque——oppressi,] Inserted on the revision of the MS.

‡ dexteram] In this place the MS. is singular in exhibiting dex*tram*. Compare p. 14. note *.

redemptionis, *sic et invocationis (ut ita loquar) Mediator, cujus solius nomine [k]Deum Patrem adire nos diserte Sacrae Literae jubent, additis etiam promissionibus, eum sua intercessione effecturum, ut, quae oramus, exoremus. †Alioqui sine Christo[l], Dei auris atque animus ab hominibus abhorret.

k Joan. xiv. 13. et xvi. 23, 26.

l Joan. xv. 5. Eph. ii. 12, 13.

M. At mutuis precibus[m] alii alios adjuvamus tamen, quoad in hoc mundo haeremus.

m Eph. vi. 18, 19. Col. iv. 2, 3. 1 Thess. i. 2. Jac. v. 14—16.

A. Verum id quidem est; non tamen ideo alios mediatores Christo substituimus, sed conjunctis animis et votis, ad caritatis atque verbi Dei praescriptum, uno Mediatore[n] communem Patrem invocamus.

n 1 Tim. ii. 5. Heb. ix. 15.

M. Alios ergo mediatores ad Deum, aut causae nostrae patronos, praeter unum Christum, constituere, et a Scripturis sanctis, ac proinde a Fide, alienum, et cum Christi ipsius summa injuria conjunctum esse dicis?

A. Dico, praeceptor.

M. Perge.

A. Summa rei illuc pertinet, ‡ut promissionum[o] nobis per Christum factarum fiducia nixi, ejusque freti patrocinio, omissa omni dignitatis nostrae ratione, precibus quasi ex ore Christi[p] conceptis, ad Deum Patrem invocandum accedamus[q]: quod ut veritati Scripturarum maxime consentaneum est, ita ab arrogantiae[q] temeritatisque culpa longissime utique abest.

o Rom. i. 2—5. et iv. 21—25. 2 Cor. i. 20. et iii. 4, 5. Gal. iii. 22. Tit. i. 2. [Heb. xi. 1, 13, 39, 40. 2 Pet. i. 4.]

p Matt. vi. 10. Joan. xiv. 16, 26. et xv. 16, 21. et xvi. 23, 24, 26.

q Ps. xxix. 1, 2. [cxliii. 1, 2.] Act. iii. 12, 16.

M. Sic vero, ut dicis, Deum precantes, quod petunt impetrandi spem bonam concipere debere existimas?

* sic et] *ita* et MS.

† Alioqui——abhorret.] This sentence was added on the revision of the MS.

‡ ut promissionum —— patrocinio,] restyng upon affiance of the promises made to us by Christ, and trustyng upon his intercession...Norton.

Matt.xxi.21. Mar. xi. 22—24. Joan. xvi. 23 [—26.] Jac. i. 6. et v. 15, 16.

A. Et Dominus ipse certa nos fide[r] petere jubet, addita promissione, et jurejurando etiam interposito, nobis datum iri, quidquid credentes petierimus; *et ejus item Apostoli rectam precationem ex fide manare docent. Proinde firmissimum hoc orationis ponere fundamentum perpetuo oportet, ut in certa

s Matt. vii. 9—11. Heb. iv. 16. et x. 22. 1 Joan. v. 14.

paternae bonitatis fiducia[s] acquiescentes, Deum preces votaque nostra exauditurum, et quod petierimus, quatenus quidem id nobis expediet, impetraturos nos esse statuamus. Proinde qui temere atque inconsulte ad precandum accedunt[t], quique haesitantes

t Matt. xx. 22. et xxi. 22. Jac. i. 6. et iv. 3.

et de successu †incerti orant, vana irritaque verba incassum fundunt.

M. Intelligo qua fiducia Deum invocandum esse dicas; nunc qua animi affectione accedendum sit explica.

A. Indigentiae, egestatisque nostrae, et aerumnarum, quae nos premunt, sensu animos nostros ‡graviter affici oportet[u]; adeo quidem, ut liberationis ex

u Ps. l. 15. et xciv. 17. et cxxiv. 1, 2. et cxxvii. 1, 2. Rom. vii. 18. et viii. 23. 2 Cor. iii. 4, 5.

ea molestia, atque opis Divinae, quam expetimus, §desiderio ingenti flagremus. Sic vero animis affecti, fieri non potest, quin attentissime, ardentissimoque

v Luc. xviii. 5, 7. Rom. xii. 12. Eph. vi. 18. Col. iv. 2. 1 Tim. ii. 1.

studio[v], quod cupimus, precibus omnibus votisque exposcamus.

M. Video ergo non satis esse lingua tantum et voce precari.

w 1 Cor. xiv. 14, 15.

A. Mente atque attentione[w], sine qua preces nun-

* et ejus —— docent.] et *Divus Paulus* item rectam precationem ex fide manare do*cet*. Proinde, &c. MS.

† incerti] incer*te*. Mill. Therefore they that come rashly and unconsiderately to prayer, and such as pray doutyng, and uncertayne of their spedying, they do without fruite powre out vayne and bootelesse wordes. Norton.

‡ graviter affici] Our heartes must be sore greeved. Norton.

§ desiderio] des*y*derio, MS. and the early Edd. except C. So also Randolph. Compare p. 46. note §.

quam efficaces esse possunt, non adhibita, precari, non solum est laborem inutilem frustra suscipere, (*quomodo enim nos Deus exaudiat, quum non attendimus[x] nec exaudimus nosmetipsos?) nec inanes solum sine fructu, sed et noxias etiam[y], laesa majestate Divina, voces fundere; tantum abest, ut Divinum numen scelere violatum ejusmodi preces placare queant.

x 1 Cor. xiv. 11.
y Ps. cix. 7.

M. Unde ista ita esse †intelligimus?

A. ‡Quum Deus sit Spiritus[z] (ut ita loquar) atque animus purissimus, animum mentemque, cum alias semper, tum vero in oratione, per quam homines cum Deo quasi colloquuntur et communicant, vel maxime requiret. Sed et iis tantum, qui ipsum vere[a], id est, ex animo §invocant, propinquum fore se, eorumque preces sibi cordi esse testatur. Contra vero, qui simulate[b], temereve in lingua promptum habent, quod animo et cogitatione non comprehendunt, nec consequuntur, et cum immortali Deo negligentius[c], ||quam cum mortali homine solent, agunt, horum preces Deus merito aversatur atque detestatur. Mente ergo semper opus est, at lingua in precatione perpetuo non est necessaria.

z Joan. iv. 23, 24. 2 Cor. iii. 17.
a Ps. cxlv. 18, 19.
b Esa. xxix. 13, 14. Matt. xv. 8. et xx. 22.
c Jer. xlviii. 10.

* (quomodo—nosmetipsos?)] These brackets appear in the MS. in all the Edd. except Mill. and in Norton's Translation.

† intelligimus?] intelligemus? MS. How know we that it is thus? Norton.

‡ Quum Deus &c.] Quum Deus (ut ita loquar) sit Spiritus, atque animus purissimus, &c. MS. Bp. Cleaver would have preferred...atque, ut ita loquar, animus purissimus,... and this is the order which Norton has followed in his translation...Sithe God is a Spirit, and (as I may so call hym) a most pure mynde... All the printed books follow the first Ed. and exhibit the order given in the Text. So also Whitaker, Ὁ Θεὸς πνεῦμα ὢν (ὡς εἰπεῖν) καὶ νοῦς καθαρώτατος...

§ invocant,] invocarint MS.

|| quam cum—agunt,] quam cum mortali homine solent agere, horum &c. MS.

M. Est tamen aliquis in precibus linguae usus.

A. Maxime. Æquum enim est, ut lingua[d] etiam omnem vim atque facultatem suam *ad amplificandum Dei gloriam, sedulo studioseque conferat: quum prae aliis corporis partibus in hunc usum proprie a Deo condita sit. Praeterea, ut, animo cogitatione curaque vehementer intento, vox imprudentibus interdum nobis erumpit; ita nonnunquam ipse pronunciandi sonus, auditioque nostrorum verborum mentem excitat atque acuit, ejusque intentionem juvat, et remissionem, qua assidue animus urgetur, arcet atque depellit.

d Ps. xxxv. 28. et li. 14, 15. et lxxi. 22—24. Rom. [x. 10. et] xiv. 11. Phil. ii. 11.

M. Quum haec ita se habeant, quid de illis censes, qui in precando peregrina atque ipsis incognita lingua utuntur?

A. †Eos non operam modo (quod aiunt) sed Deum etiam ipsum pariter ludere. ‡Si enim LOQUI est suo loco verbum quodque scienter ponere, qui non intellecta verba[e] §pronunciant, perstrepunt verius quam loquuntur; tantum abest, ut precentur. ‖Psittacos enim potius quam homines, nedum Christianos, agunt. Itaque facessat procul a piis hominibus talis ¶hypocrisis, atque ineptia. **Nam si D. Paulus absurdum putet, ut quis apud alios sermonem habeat quem non intelligunt, ††quod verba neminem

Interpretatio nominis.

e 1 Cor. xiv. 7—11.

* ad amplificandum] ad amplificand*am*. MS. E.F.

† Eos non—ludere.] Ἡγοῦμαι αὐτοὺς οὐ μόνον τοῦ πόνου μηδὲν ἀπολαύειν, ἀλλὰ καὶ τῷ Θεῷ φανερῶς ἐντρυφᾶν. Norton.

‡ Si enim &c.] For if *loqui*, to speake, be wittingly to bestow ech word in hys right place, &c. Norton.

§ pronunciant,] pronun*tiant*, C.

‖ Psittacos enim].. ut precentur: psittacos*que* potius, &c. MS.

¶ hypocrisis, atque ineptia.] ineptia atque hypocrisis, MS.

** Nam si——existimaverunt.] This paragraph does not appear in the MS.

†† quod verba——affirmet] bicause wordes moue no man but hym that hath the same language, and affirmeth that

moveant nisi eum qui ejusdem linguae societate sit conjunctus, loquentemque atque audientes mutuo sibi barbaros[f] fore affirmet; quanto est absurdius, nosmet nobis ipsis esse barbaros, dum eo sermone, qui nobis non est notus, utimur, illaque lingua, in qua ipsi surdi sumus, sensus nostros atque vota explicare conamur? Hujusmodi certe homines ut maxime ineptos optimo jure rideri, *homines olim sapientissimi existimaverunt.

[f] 1 Cor. xiv. 11.

M. Video quam attentus animus, studiumque ardens in oratione requiratur. Verum dic mihi, ardorem istum †naturalemne, et animis nostris insitum, ‡an Divinam hanc mentium nostrarum incitationem esse putas?

A. Sacrae Literae testantur Dei Spiritum gemitus inenarrabiles[g], quibus preces nostrae efficaces reddantur, ciere. Is ergo sine dubio mentes nostras afflatu suo concitat[h], et ad orandum acuit atque adjuvat.

[g] Rom. viii. 26. Eph. ii. 18.

[h] [Zach. xii. 10. Gal. iv. 6.]

M. Quid ergo, §cum hic animi ardor, qui semper

both he that speaketh and he that heareth, shall eyther of them be an alien to the other... Norton.

* homines olim sapientissimi] There is here a marginal reference to Cicero, Offic. Tuscul. 5. et De Oratore. There can be little doubt that Bp. Cleaver has pointed out the passages intended in the two last named works. That from the Tusc. Disp. has been already quoted, p. 16. note §. De Orat. I. §. 12. 'Haec 'autem oratio, si res non subest 'ab oratore percepta et cog- 'nita; aut nulla sit necesse est, 'aut omnium irrisione ludatur. 'Quid est enim tam furiosum, 'quam verborum, vel optimo- 'rum atque ornatissimorum, so- 'nitus inanis, nulla subjecta sen- 'tentia nec scientia?' In the De Officiis Bp. Cleaver complains that he could find nothing to the purpose. May not Nowell have had in his mind I. xxxi. 5.? 'Ut enim sermone eo debemus 'uti, qui natus est nobis, ne, ut 'quidam, Graeca verba incul- 'cantes jure optimo rideamur, '&c.'

† naturalemne —— insitum] naturall and by kinde planted in our hartes. Norton.

‡ an Divinam] *ac* Divinam MS.

§ cum] *quum*, MS. Mill.

adesse non potest, consederit aut extinctus omnino fuerit, an pigritia torpentes, et quasi dormitantes, agitationem motumque spiritus oscitanter expectabimus?

A. Nihil minus: quin potius languentibus nobis atque animo remissis, Divinum *protinus auxilium[i] expetendum est, ut is alacritatem nobis addat, animosque nostros ad precandum excitet; †hanc enim mentem voluntatemque Deo duce suscipimus.

i Ps. li. 15. Matt. xxvi. 40, 41.

M. Superest jam, ut, quid precibus a Deo debeamus exposcere, ex te intelligam. Licetne, quidquid in mentem buccamve nobis venerit, a Deo petere?

A. ‡Quum homines, a vera pietate alieni, tam honestam opinionem de Deorum suorum numine ac mente habuerint, ut expeti nihil ab iis, quod sit injustum ac inhonestum, debere arbitrarentur; absit ut homines Christiani quidquam, a quo Divina mens atque voluntas abhorreat[k], precibus a Deo petamus unquam. Hoc enim esset Divinam majestatem injuria atque ignominia etiam summa afficere: tantum abest, ut talis illi precatio placere, aut quidquam ab eo impetrare queat. Quum vero et hebetiora sint

k Matt. vii. 11. Joan. xvi. 23, 24. Jac. iv. 3. 1 Joan. v. 14, [15.]

* protinus] we must byandby craue the helpe of God. Norton. See page 82 ‡.

† hanc enim——suscipimus.] This clause was inserted on the revision of the MS. In the first instance Nowell wrote suscip*iemus*.

‡ Quum homines, &c.] A marginal reference to Cic. pro Domo sua, was added here on the revision, before which this Answer commenced...Absit ut quicquam a quo Divina mens atque voluntas abhorreat, &c. The passage intended occurs in §. 41. of the Oration. 'Equidem sic accepi, Pontifices, in 'religionibus suscipiendis, caput 'esse, interpretari, quae voluntas 'deorum immortalium esse videatur; nec est ulla erga deos 'pietas, nisi honesta de numine 'eorum ac mente opinio, cum 'expeti nihil ab iis, quod sit 'injustum atque inhonestum, 'arbitrere.'

mortalium ingenia[1], quam ut quid ipsis expediat intelligere possint, et animorum cupiditates tam caecae atque indomitae, ut non solum duce, quem sequantur, sed frenis etiam, quibus coerceantur, opus habeant, nimis absurdum esset, affectibus nos nostris temere praecipitesque in precando ferri. Ad certam ergo normam atque praescriptionem *precationes nostrae omnino sunt dirigendae. [1] Matt. xx. 22. Rom. viii. 26, 27. Jac. iv. 3.

M. Quam tandem quaeso?

A. Eamdem profecto illam, quam †coelestis[m] Magister discipulis suis, ac per eos nobis omnibus, precandi formulam constituit; qua, quae a Deo petere fas est, ac nostra impetrare interest, universa in pauca admodum contulit; quae etiam ab ipso auctore Precatio Dominica est appellata. Si ergo doctorem coelestem Divina voce nobis praeeuntem sequemur, nunquam profecto a recta precandi regula aberrabimus. [m] Matt. vi. 9—13. Luc. xi. 2—4.

M. Dominicam ergo Precationem mihi recita.

A. QUUM VOLUERITIS ORARE, inquit Dominus, SIC DICITE. PATER NOSTER, QUI ES IN COELIS, SANCTIFICETUR NOMEN TUUM, VENIAT REGNUM TUUM. FIAT VOLUNTAS TUA, SICUT IN COELO, SIC ETIAM IN TERRA. PANEM NOSTRUM QUOTIDIANUM DA NOBIS HODIE. ET REMITTE NOBIS DEBITA NOSTRA, SICUT ET NOS REMITTIMUS DEBITORIBUS NOSTRIS. ET NE NOS INDUCAS IN TENTATIONEM, SED LIBERA NOS A MALO. QUIA TUUM EST REGNUM, ET POTENTIA, ET GLORIA IN ‡SECULA. AMEN.

* precationes] the Copyist had in the first instance written ...pr*aecation*i*s*.

† coelestis Magister] the heauenly Scholemaister. . . . . wherein he hath couched in very few pointes all those things that are lawfull to be asked of God, and behouefull of us to obteyne. Norton.

‡ SECULA] *saec*ula C.

M. Arbitrarisne ista a nobis quasi dictata perpetuo reddenda esse, ita ut uno verbo ab ipsis discedere sit nefas?

* *De hoc constat ex Psalmorum libro et aliis S. Scripturae locis paene infinitis.*

A. Non est dubium, quin aliis in precando verbis uti liceat, modo ab hujus precationis sententia non aberremus. In ea enim certa quaedam, et praecipua rerum capita Dominus proposuit, ad quae nisi precationes nostrae omnes referantur, Deo placere non possunt: petat tamen quisque a Deo, ut praesens tempus [n] atque necessitas flagitabunt; et cui volet parti hujus precationis, et quamdiu volet, immoretur; eamque, prout visum fuerit, variis modis amplificet; nihil enim impediet, modo ea fiducia atque affectu, quo est ante dictum, in eam item sententiam, quae hac oratione ostenditur, Deum precetur.

n Ps. cvii. 6, 13, 19, 28, &c.

M. Precatio Dominica quot partes habet?

Partitio.

A. Postulationes quidem sex continet, partes tamen in summa duae sunt; quarum prior ad solam Dei gloriam attinet, et tres priores petitiones complectitur: posterior, quae reliqua tria postulata continet, ad nostrum commodum proprie pertinet.

M. Itane utilitatem nostram a Divina gloria divellis atque distrahis, ut aequaliter etiam inter ea partiaris?

A. Cohaerentia non distraho; sed, quo tota tractatio perspicua fiat, secernenda †distinguo, ‡ut quorsum quidque pertineat intelligatur. Alioqui, quae proprie ad Dei gloriam spectant, ea nobis quoque summas

* *De hoc constat,* &c.] This marginal note does not appear in the MS. Norton has given it without translating it.

† distinguo] distin*go* the first Ed. A.B. In the MS. distinguo, but with a mark drawn though the *u*, as if it were to be omitted in the printing. See p. 99. note *.

‡ ut quorsum——intelligatur.] Inserted on the revision of the MS.

utilitates praebent: quae rursum utilitati nostrae serviunt, omnia ad Divinam gloriam revocantur. Is [o] enim finis, ad quem referenda sunt universa, hic esse nobis scopus debet, ut Dei gloria quam maxime amplificetur. Partitionem tamen hanc in tractando interim non incommodam fore, nec temere, sed ex rerum ipsarum proprietate fieri arbitror; quia dum illa quae ad Dei gloriam †amplificandum proprie pertinent petimus, utilitates interim nostras omittere oportet, quum tamen in posterioribus illis ‡petitionibus commodis nostris recte serviamus.

* *Finis Universorum Dei Gloria.*

o 1 Cor. x. 31. Col. iii. 17. [1 Pet. iv. 11.]

M. Jam verborum omnium pondera paulo diligentius examinemus. Cur Deum Patrem nominas?

A. §Permagna in unius hujus nominis usu vis inest. Duo enim, quae supra in precando cum primis necessaria esse demonstravimus, complectitur.

M. Quae sunt illa?

A. Primum, non quasi absenti [p] aut surdo loquor, sed ut praesentem audientemque appello atque invoco, certo persuasum habens, eum precantem me exaudire; alioqui enim ejus auxilium frustra implorarem. Hoc ita de Angelorum aut hominum etiam mortuorum quoquam [q] statuere, sine omni dubitatione profecto non possum. Deinde, fiduciam impetrandi ante diximus esse rectae ‖precationis fundamentum; ¶carum vero ipsum verbum est Patris,

p Ps. xxxiii. 13, 14. et xxxiv. 15, 17, 18. et xciv. 9—11. et cxxxix. 1, 2, &c.

q Esa. lxiii. 16.

* *Finis— Gloria.*] This marginal note was added on the revision.

† amplificandum] amplifican*dam* MS. Here F. agrees with the other Edd. Compare p. 128. note*.

‡ petitionibus] postulatis MS.

§ Permagna] There is great pith in the use of thys one name, FATHER. Norton.

‖ precationis] *prae*cationis MS.

¶ carum —— plenissimum] *ἡ δὲ τοῦ πατρὸς καὶ τῆς πατρικῆς*

ac paterni amoris, et spei bonae atque fiduciae plenissimum. Nomine[r] ergo, quo nullum in terra dulcius, appellari Deus voluit, ita nos ad se invitans, ut eum, omni sublata *de patrio ejus animo atque benevolentia dubitatione, intrepide adeamus. †Cum enim Patrem eum nobis esse decernimus, ejus Spiritu[s] animati, ut suum liberi parentem ‡solent, accedimus. §PATER ergo, ‖caritatis[t] atque amoris nomine, potius quam dignitatis aut majestatis vocabulis, REX aut DOMINUS, nuncupari hoc loco Deus voluit, ¶et paterni nominis[u] amplissimum patrimonium nobis interim quasi liberis suis relinquere.

r Ps. ciii. 13. Luc. xv. 18.

s Rom. viii. 15. Gal. iv. 6.

t Mal. i. 6.

u Joan. i. 12. Rom. viii. 15—17. Gal. iv. 6, 7.

M. Eane igitur impetrandi fiducia, qua suos filii parentes adire solent, ad Deum ** accedemus?

A. Firmiorem multo stabilioremque esse Divinae benevolentiae, quam humanae fiduciam, Christus[v], naturalis Dei Filius, ingenii Patris optime gnarus, nobis confirmat, dicens: "††Si vos[w]," inquit, "cum

v Matt. xi. 27. Joan. i. 18. et x. 15.

w Matt. vii. 11. Luc. xi. 13.

εὐνοίας προσηγορία φιλόστοργος ἔστι, καὶ ἐλπίδος ἀγαθῆς μεστή. Whitaker.

* de patrio——benevolentia] inserted on the revision. In the first instance Nowell wrote...de patria ejus *voluntate* atque benevolentia...

† Cum] *Quum.* Mill.

‡ solent, accedimus.] solent, *omni metu liberi* accedimus. MS.

§ PATER—REX—DOMINUS,] On the revision Nowell wrote *Majusculis Literis* in the margin of MS. opposite these words.

‖ caritatis] char*itas* C.

¶ et paterni——relinquere.] This clause was added on the revision of the MS. The word ...interim...however, was inserted afterwards ... and so therewithall to leaue to us as to hys children, &c. Norton. *ἐν ᾧ καὶ τὴν καλλίστην τοῦ πατρῴου ὀνόματος κληρονομίαν ἡμῖν ὡς τέκνοις κατέλιπεν.* Whitaker.

** accedemus?] acce*dimus?* MS.

†† Si vos,—— beneficentior?] Nowell has paraphrased the passage in the Gospels. Norton follows him to the letter. If ye beyng euill suffer not your children to craue in vaine, but graunt their requestes, how much more shall your heauenly father, who is selfe-goodnesse and liberalitie, be bountifull to you! And Whitaker does not quote the Original. *Εἰ ὑμεῖς πονηροὶ ὄντες τὰ τέκνα ὑμῶν*

" mali sitis, filios vestros inanes voces fundere non " sinitis, sed eorum postulationibus conceditis, quanto " erit coelestis Pater, qui ipsa est bonitas atque be- " nignitas, in vos beneficientior?" Verum omnem hanc fiduciam Christus[z], ut est ante dictum, nobis affert; neque enim nos, qui natura irae filii sumus, Deus sibi *nisi per Christum adoptat, aut filios esse agnoscit.

Rom. v. 1, 2. Gal. iv. 4—6. Eph. ii. 4, 5. 1 Joan. ii. 1, 2.

M. Ecquid praeterea nos docet Patris †nomen?

A. Ut cum eo amore, reverentia[y], atque obedientia, quae Patri coelesti a suis liberis debetur, ad precandum accedamus, utque eam mentem, quae filios Dei ‡decet, habeamus.

y Mal. i. 6. Matt. xxvi. 39, 42.

M. Deum cur nostrum potius communiter Patrem appellas, quam tuum separatim?

A. Fas quidem est pio cuique Deum suum[z] nominare; verum eam oportet esse hominum Christianorum inter ipsos communitatem atque societatem, eaque caritate atque benevolentia singuli universos complecti debent, ne, aliis neglectis, quisquam unum se curet, sed publicam omnium utilitatem respiciat; unde privatim nihil in tota hac precatione, sed communi omnium nomine cuncta postulantur. Sed et §cum illi, quorum infima est fortuna, ac vitae conditio, communem Patrem[a] coelestem, aeque ac felices, et amplissimae dignitatis gradus adepti, appellent, eos ne fratres dedignemur, qui filiorum honore apud Deum dignantur, admonemur. Despicatissimi vero,

z Ps. xxii. 1, 2. Rom. i. 8. 1 Cor. i. 4.

a Mal. ii. 10. Joan. viii. 41. 1 Cor. viii. 6. Eph. iv. 5, 6.

οὐ περιορᾶτε φρούδας αἰτήσεις ποιούμενα, ἀλλ' ὅσα αἰτοῦσι δίδοτε αὐτοῖς, πόσῳ μᾶλλον εὐεργέτης ὑμῶν ἔσται ὁ οὐράνιος πατὴρ, ὃς αὐτοαγαθότης καὶ χρηστότης τυγχάνει ὤν;

* nisi] This word was omitted by the Copyist and supplied on the revision.

† nomen?] the MS. appears originally to have had *nomine?*

‡ decet] *deceat* MS.

§ cum] *quum* Mill.

et qui in hoc mundo sunt[b] contemptissimi, hac interim consolatione lenire se atque sustentare possunt, quod in coelo potentissimum eumdemque benignissimum Patrem habeant. Praeterea qui Deo fidimus eum recte Patrem esse nostrum profitemur. Impii enim atque increduli[c], ut Dei potentiam justitiamque extimescant, paternae tamen ejus erga se bonitati confidere non possunt.

b Deut. x. 17, 18. Ps. x. 18. et lxviii. 5, 6. et cxlvi. 7—9.

c Ps. xi. 7. et xxv. 1—3. et lxxiii. 25—28. Rom. i. 17, 18. et ii. 6—8.

M. Cur Deum in coelo esse dicis?

A. Quemadmodum coelum rotundo atque immenso ambitu omnia complectitur, circundat terram, circundat maria, nec res aut locus est aliquis, qui coeli *capacitate non cingitur atque concluditur, †estque ex omni parte patens atque apertum, et rebus omnibus perpetuo sic adest, ut in ejus quasi conspectu locentur universa; ita Deum arcem [d]coeli tenentem, rerum pariter omnium gubernacula tenere, ubique praesentem adesse, videre, audire, moderari universa intelligimus.

d Ps. xi. 4. et xx. 6. et xxxiii. 13, 14. et cxiii. 4—6. et cxv. 3.

M. ‡Perge.

A. In coelo etiam ob id Deus esse dicitur, quod suprema atque coelestis[e] illa regio Divinis ejus atque praeclaris operibus magnificentius §collucet atque illustratur. Deum[f] praeterea in coelo regnantem, in aeterna et summa felicitate esse demonstratur, ||cum nos adhuc in terris ¶patria pulsi, ut paternorum bo-

e Ps. viii. 3. et xix. 1.

f Ps. viii. 1—4. et xi. 4.

* capacitate] with the roomthinesse of heauen. Norton.

† estque] que inserted on the revision of the MS.

‡ Perge.] In the MS. this answer proceeds without any interruption from the Teacher ...intelligimus. In coelo etiam, &c.

§ collucet] doth most royally shine and is garnished wyth his divine and excellent workes. Norton.

|| cum] *quum* Mill.

¶ patria——exsulemus.] Before the revision...cum nos adhuc in terris misere atque calamitose patria pulsi, exulemus. ...while we are yet in earth, expulsed from our countrey... Norton.

norum exhaeredes filii misere et calamitose exsulemus. Idem ergo valet, Deum[g] in coelo esse, ac si coelestem et modis omnibus Divinum eum appellem, id est, incomprehensibilem, excelsissimum, potentissimum, beatissimum, optimum, maximum.

g Ps. l. 4, 6. et lvii. 5, 10, 11. et lxviii. 33, 34. et cxiii. 4, 5.

M. *Quem ex istis fructum percipis?

A. Evellunt ista ex animis nostris †vulgares atque corruptas de Deo opiniones, instituuntque mentes nostras, ut de coelesti Patre[h] cogitationem longe aliam, quam de terrenis parentibus solemus, suscipiamus; ut reverentiam summam adversus sanctam ejus majestatem adhibeamus, eamque venerabundi suspiciamus, et admiremur; eum attendere, precesque ac vota nostra exaudire[i] certo statuamus; in eo, qui coeli et terrae praeses sit et custos, spem omnem collocemus; simul autem ne quid Deo indignum petamus, sed ut coelestem Patrem appellantes, animos humo[k] excitatos, celsos et erectos, terrena despicientes, supera atque coelestia cogitantes, habeamus; ‡et ad beatissimam illam Patris nostri felicitatem, §atque ad coelum quasi haereditatem[l] paternam, perpetuo aspiremus, his verbis admonemur.

h Ps. l. 4, 6. et lxxxix. 5, 6. Matt. xxiii. 9.

i Ps. xx. 6. et cii. 17. et cxiii. 4—6.

k Col. iii. 1.

l Rom. viii. 17. Eph. i. 14, 18. Heb. ix. 15. 1 Pet. i. 3, 4.

M. Hoc ergo tam felici aditu introituque Precationis nobis jam patefacto, age primum mihi postulatum recita.

A. Precamur primum, ut DEI NOMEN SANCTIFICETUR.

M. Hoc quid sibi vult?

* Quem——percipis?] This Question was inserted on the revision: previous to which the Answer proceeded...maximum. Evellunt, &c.

† vulgares] base and corrupt opinions concerning God. Norton.

‡ et ad] before the revision, *atque* ad.

§ atque——paternam,] inserted on the revision.

A. Non aliud, quam ut ejus gloria ubique[m] amplificetur.

M. Cur istuc primo loco postulamus?

A. Quia aequissimum est, ut filii patris, servi[n] domini, conditi conditoris, gloriam augeri maxime expetant atque exoptent.

M. An quidquam Dei gloriae accrescere aut decedere potest?

A. Dei quidem gloria, cum perpetuo sit amplissima[o], in seipsa *neque accessione major, neque decessione minor fieri potest; neque enim accretione, aut diminutione aliqua, ut haec nostra solent, mutatur. Verum ut Dei nomen illustre notumque[p] mortalibus fiat, ejusque laus et gloria in terris ita, uti par est, celebretur, precamur. †Et sicuti immensa Dei potentia, sapientia, ‡justitia, bonitas, Divinaque ejus opera omnia gloriam Dei atque amplitudinem revera illustrant, ita optamus ut nobis[q] etiam illustria et gloriosa appareant: quo auctoris magnificentia, ut in sese est amplissima, §sic et inter nos modis omnibus splendida atque praeclara reluceat, et laudibus atque honoribus privatim publiceque celebretur.

M. Perge adhuc.

A. ||Precamur praeterea ne sanctissimum Dei

m Ps. lxxxix. 5—7. [xcviii. 1. 4—9. et xcix, 3, 9.] Rom. xi. 36. et xvi. 27. 1 Cor. x. 31.

n Mal. i. 6.

o Ps. [xc. 2. et xciii. 1, 2. et] civ. 31.

p Ps. xcvi. 1, 3, [7—10. et cxlv. 12. 21.]

q Ps. [lxvii. 1, 2. et lxxviii. 4, 6.] et cxiii. 2, 3. et cxlv. toto. Rom. xi, 36.

* neque accessione, &c.] The glorie of God, forasmuch as it is continually most ample, can not in deede in it selfe be made either greater by encreasce or lesser by decreasce. Norton.

† Et sicuti, &c.] In MS... precamur: utque aliorum omnium qui coelo, terra, marive, &c.——invocent, implorent. as we now read in the next Answer; after which followed immediately. . .utque immensa Dei potentia, &c.

‡ justitia,] justi*cia* MS. D.F.

§ sic et] *ita* et MS.

|| Precamur —— amplificetur.] In the MS. this appears as an addition made, on the revision, to the conclusion of

nomen ab aliis propter nostra vitia male[r] audiat, et quasi ignominia afficiatur; sed ut potius ejus gloria per nostram erga Deum hominesque pietatem ubique gentium amplificetur. Optamus denique, ut aliorum omnium, qui coelo, terra, marive, vel aliis uspiam locis Deorum[s] appellationes et honores adepti sunt, et in templis, variis figuris, atque caeremoniis coluntur; *quibusve pectora sua, quasi delubra quaedam, homines errore et vanis opinionibus imbuti consecrarunt; hujusmodi, inquam, commentitiorum fictorumque Deorum nominibus funditus exstinctis, et oblivione sempiterna obrutis atque deletis, solum Dei coelestis Patris Divinum nomen atque numen magnum clarumque sit, illudque mortales omnes ubique terrarum agnoscant, auguste sancteque colant atque venerentur, et puris votis atque animis precentur, invocent, implorent.

r Esa. lii. 5, 6. Ezech. xxxvi. 20. Rom. ii. 24.

s Jos. xxiv. 14, 23. Ps. xcvi. 4, 5. et xcvii. 7, 9. et cxv. 4—8. et cxxxv. 15—18. Rom. i. 23. 1 Joan. v. 21.

M. †Recte quidem dixisti: perge, quaeso.

A. Secundo loco petimus, ut ADVENIAT REGNUM DEI: id est, ne verbi sui Divinam veritatem ‡quam et Evangelium regni[t] Christus nuncupat, obscuram in tenebris sinat jacere, sed eam quotidie magis ac magis in lucem proferat, contra Satanae[u] atque impiorum hominum ingenia, calliditatem, solertiam[v], contraque fictas omnium insidias, qui veritati tenebras offundere, eamque infirmare, aut mendacio contaminare nituntur; contraque tyrannorum violentiam et crudelitatem, qui modis omnibus veritatem

t Matt. iv. 23. et ix. 35. Marc. i. 14. Joan. viii. 31, 32.

u Matt. xiii. 25, 38, 39.

v Matt. xv. 2—6. Luc. xvi. 8. Joan. iii. 19, 20.

the preceding Answer...publiceque celebretur. *Denique* precamur, &c.

* quibusve—consecrarunt;] or to whom men, filled with error and false fond opinions, have dedicated theyr hartes as it were Chirches. Norton. Compare the translation of ἱεροσύλους, Acts xix. 37.

† *M.* Recte——quaeso.] In the MS. this comes after...ubique gentium amplificetur.

‡ quam et —— nuncupat,] Inserted on the revision.

exstinguere atque opprimere[v], adeoque funditus delere conantur, praesidio suo tueatur et defendat: ut nihil esse, quod Divinae veritatis invictae virtuti resistere queat, manifestum atque testatum omnibus fiat.

v Luc. x. 3. et xx. 10—12, 15. Joan. xvi. 2, 3. et xvii. 14, 15.

M. *Perge porro de regno Dei dicere.

A. Precamur ut †quam plurimos sacrosancti[w] hujus verbi doctrina institutos, et veritate adductos, e tenebris in lucem vocet; eosque in numerum sanctumque coetum suum, id est, Ecclesiam suam, in qua praecipue regnat, aggregatos, Spiritu[x] suo assidue gubernet; atque ut milites suos, cum hostili vitiorum agmine, quasi exercitu Satanae, summa contentione perpetuo decertantes[y], auxilio suo juvet; ut in Divina ejus virtute firmitatem et robur tenentes[z], ‡coercitis affectionibus pravis atque distortis, fractis domitisque cupiditatibus, victis, fusis, fugatis, atque profligatis vitiis omnibus, coelestem rempublicam et regnum augeant atque amplificent, Deo [a]per Spiritum interim suum in ipsorum animis §regnante atque imperante.

w Marc. i. 14, 15. Luc. iv. 18, 19. Joan. xvii. 17, 19—21. 1 Pet. ii. 9, 10.

x Joan. xvi. 13.

y Luc. xxii. 31, 32. Eph. vi. 10—12, 16. 1 Pet. v. 8, 9.

z Rom. vi. 11, 12. et viii. 1, 5—7, 10—12.

a Rom. viii. 9—11. 1 Joan. iii. 24. et iv. 13.

M. Ista quotidie fieri videmus.

A. Fiunt quidem haec quotidie, ita ut ||Deum[b] piorum atque impiorum rationem habere satis intelligamus, utque regnum Dei in hoc mundo prae-

b Ps. xxxiv. 15—22. et xxxvii. 9—11. et lviii. 10, 11. [et xcii. 9, 12, 15.]

* Perge] In the MS. it proceeds, omnibus fiat; utque quam plurimos, &c. without any additional suggestion on the part of the Teacher.

† quam plurimos] very many. Norton. Compare...quam longissime...in Article 9.

‡ coercitis——omnibus,] Inserted on the revision, before which the MS. had...ut in Divina ejus virtute firmitatem, et robur tenentes, victis hostibus, coelestem rempublicam et regnum augeant atque amplificent.

§ regnante] reignyng and rulyng emperially in their hartes by his spirit. Norton.

|| Deum —— intelligamus, utque] Inserted on the revision.

clare inchoatum videri possit: optamus tamen, ut assiduis incrementis eo usque augescat, ut reprobis omnibus, qui Satanae instinctu[c] contra Divinam veritatem contumaciter atque obstinate resistunt et *repugnant, et vitiis atque flagitiis omnibus sese contaminantes, Dei regno atque imperio subjicere recusant, sub jugum missis, atque perditis, Satanaeque ipsius tyrannide funditus deleta, hostibusque omnibus confectis[d], oppressis, atque obtritis, ita ut nihil contra Dei nutum atque ditionem respirare queat, ipse solus ubique gloriose regnet, imperet, triumphet. Et sicuti, Deo per[e] Spiritum suum in nobis regnante, communitas quaedam hominibus cum Deo est in hoc mundo, ita †felicissimi etiam regni sui gaudium[f], atque gloriam sempiternis ‡seculorum aetatibus non immutandam, in coelo nobiscum per Christum ut communicet, quo coelestis Patris nostri non filii modo sed et haeredes[g] simus, precamur atque optamus: cujus voti Patrem coelestem nostrum aliquando tandem nos compotes facturum esse, nihil profecto quidquam ambigimus aut dubitamus.

c Matt. xiii. 38, 41. et xxii. 6, 7, 13. Luc. xii. 45, 46. et xix. 14, 27. et xx. 16.

d Matt. xxv. 41. Rom. xvi. 20. 1 Cor. xv. 24—26, 54—57.

e Rom. viii. 9—11. 1 Joan. iii. 24. et iv. 13.

f Matt. xiii. 43. 1 Cor. ii. 9. Apoc. [vii. 16, 17. et] xxi. 10, 11, 23—27.

g Matt. xxv. 34. Rom. viii. 15—17. Tit. iii. 7.

M. Quid deinde sequitur?

A. §UT DEI VOLUNTAS FIAT; filiorum[h] enim est, ut ex patrum voluntate vitam suam instituant. Non contra ut parentes ad filiorum voluntatem sese conforment.

h Ps. xl. 8. Matt. xxvi. 39, 42. Joan. iv. 34. et v. 30. et vi. 38. Eph. vi. 1. 1 Joan. ii. 13, 14.

M. An ergo homines quidquam, invito Deo, facere posse existimas?

* repugnant,] repug*nent*, Mill.

† felicissimi] *foe*licissimi MS. all the early Edd. and Randolph. Before the revision, the MS. had, ita hujus etiam foelicissimi regni sui gaudium atque gloriam *in sempiterna vita* nobiscum per Christum, &c.

‡ seculorum aetatibus] in everlastyng ages of worldes. Norton.... *sae*culorum, C.

§ UT DEI——FIAT;] Nowell, on the revision of the MS. added a marginal direction for these capitals.

A. Multa certe scelera atque flagitia, illius voluntate pergraviter offensa[i], quotidie a mortalibus fieri atque admitti perspicuum est, planeque inter omnes constat; ita tamen ut nulla vi aut necessitate cogi possit Deus, quin quod facere destinavit[j], id facillime efficiat. Non tantum igitur precamur, ut quod illi decretum fuerit, eveniat; quod quum Divina voluntas efficiendi necessitatem secum semper adferat, evenire necesse est; sed quum mentes nostrae, cupiditatibus[k] flagrantes, plerumque ferantur ad eas res appetendas atque peragendas, quae Deo maxime displicent, petimus, *ut omnes omnium voluntates, Sacri Spiritus[l] sui †impulsu, ad sensum et voluntatem numinis sui ita commutet atque conformet, ut nihil velimus aut optemus, nedum faciamus unquam, a quo Divina ejus voluntas abhorreat: et quidquid ex ejus voluntate evenire[m] intelligimus, id non aequis solum, sed et libentibus animis accipiamus et patiamur.

i Ps. v. 4, 5. [et vii. 11.] et xlv. 7. [et cxv. 8—11.] et cxix. 104, 128.

j Ps. cxv. 3. et cxxxv. 6. Rom. ix. 19.

k Rom. viii. 7. Gal. v. 16, 17.

l Rom. viii. 2, 4—7, 14—16. 1 Cor. ii. 12. et iii. 16.

m Act. xxi. 14. 1 Pet. iii. 17. et iv. 19.

M. Quorsum addis, ut IN TERRA FIAT ITIDEM AC IN COELO, Dei voluntas?

A. Nimirum ut ad exemplar coelestium illorum spirituum[n], quos Angelos vocamus, Divinae Majestati dicto audientes atque obedientes per omnia simus; ‡et quemadmodum in coelo nulla est rebellio, ita neque in terra quisquam qui contra sanctam Dei voluntatem resistere et repugnare aut velit, aut audeat, usquam inveniatur. Sed et quum solem ac

n Ps. xci. 11. et ciii. 20, 21. et civ. 4, [19.] Heb. i. 7, 14. Apoc. vii. 11. et xix. 10. et xxii. 9.

* ut omnes——commutet] Before the revision this stood ...ut omnes omnium voluntates, ad Sacri Spiritus sensum et voluntatem ita commutet, &c. In the first instance Nowell wrote...sui numinis...

† impulsu,] *διὰ τῆς τοῦ Ἁγίου Πνεύματος αὐτοῦ ἐπινοίας.* Whitaker.

‡ et quemadmodum——rebellio,] *ὥσπερ ἐν οὐρανῷ μηδεὶς τῆς αὐτοῦ δουλείας ἀφηνιάζει.* Whitaker.

lunam, reliquasque stellas in coeli nobis conspicuas, assiduo motu et perenni agitatione ferri, et terram radiis suis ex Divina voluntate perpetuo illustrare videmus[o], obedientiae exemplum nobis ad imitandum propositum intuemur. *Praeterea vero quum in Sacris Scripturis voluntatem suam Deus[p] diserte explicuerit, id quod Testamenti nomine[q] illis indito aperte significavit, qui in Scripturarum sententia non manent, a Dei certe voluntate manifeste recedunt.

o Ps. xix. 1—4. et civ. 19. et cxxxv. 7. et cxxxvi. 7—9.

p Deut. v. 32. Matt. vii. 21. et xii. 50. Rom. xii. 2. 1 Thess. iv. 1, 2.]

q 2 Cor. iii. 6, 14. Gal. iv. 24. [Heb. vii. 22. et ix. 15.]

M. Satis jam a te tractata esse videtur prima pars Precationis Dominicae, quae tria illa capita ad Dei solam gloriam pertinentia complectitur. Nunc ad secundam partem, quae utilia et commodis nostris apta proprie spectat, tametsi eadem ad Dei quoque gloriam referantur, †opportune pergemus.

A. Secundae partis primum caput est, PANEM NOSTRUM QUOTIDIANUM DA NOBIS HODIE.

M. Quid PANIS QUOTIDIANI nomine significas?

A. Non ea modo, quae ad victum cultumque suppeditent, verum etiam res alias omnes[r] in universum, quae ad vitam tuendam, conservandam, et in tranquillitate ac sine metu degendam, sunt necessariae.

r Ps. civ. 14, 15, 27—30. et cv. toto. et cxliv. 12—15. et cxlv. 15, 16.

M. Ecquid est aliud, de quo haec vox PANIS nos admoneat?

A. ‡Ne res ad epulandum exquisitissimas, neve vestes pretiosas, aut magnificam supellectilem ad

* Praeterea——significavit,] moreover whereas God hath in the holy Scriptures expressly declared his will, which he hath playnely notified by geuyng them the name of his testament or last will. Norton. Compare p. 13. l. 19.

† opportune] *opor*tune MS.

E.F. *ὥρα νῦν ἡμᾶς ἐπὶ τὸ δεύτερον μεταβαίνειν.* Whitaker.

‡ Ne res —— exquisitissimas,] That we seeke not and gather together curiously deinty thynges for bankettyng, &c. Norton. *τὰ μάλα ἐσπουδασμένα τῶν σιτίων.* Whitaker.

s Ps. lxxviii. 18—20, 29, 30. et cvi. 14. Matt. vi. 25, [31.] Luc. [xii. 15, 19, 21. et] xvi. 19, &c. 1 Tim. vi. 8, 9.

voluptatem studiose conquiramus et comparemus[s]; sed ut *delicias atque luxum despicientibus nobis, et parvo contentis, tenuis salubrisque victus, et vestitus moderatus atque necessarius satisfaciat.

M. Quomodo vero PANEM appellas TUUM, quem a Deo dari postulas?

t Ps. cxv. 16. Matt. vii. 7, &c. 1 Cor. iv. 7. [1 Tim. vi. 17.] Jac. i. 17.

A. Dei munere[t] noster †fit, quum nobis ad quotidianos usus, tametsi jure minime debeatur, ab ipso benigne donetur.

M. Num qua alia de causa TUUM panem vocas?

u Gen. iii. 19. Eph. iv. 28. 2 Thess. iii. 8—12.

A. Hoc verbo admonemur victum labore nostro[u], aut alia legitima ratione parandum esse, ‡ut eo contenti, de rebus alienis quidquam per avaritiam aut fraudem ne appetamus unquam.

M. Quum nos Deus labore nostro victum jubeat quaerere, cur ab eo panem postulas?

A. Unus est Deus, qui terris §foecunditatem dat, qui uberes fructuumque fertiles agros efficit[v]: frustra ergo omnem nos vitae cursum in labore corporis atque animi contentione confecturos esse atque consumpturos certum est, nisi Deus conatus nostros velit prosperare[w]. Par est ergo, ut a Deo Optimo Maximo, qui, juxta Davidis oraculum, omnia ut condidit, ita pascit etiam atque tuetur[x], ad victum vitamque necessaria precibus quotidie exposcamus; eaque quasi dante porrigenteque Deo, et de illius manu in manus nostras tradita, gratis animis accipiamus.

v Ps. xxiv. 1. et lxv. 9. et lxviii. 9. et lxxxv. 12. et civ. 13—15. et cxlvii. 8, 9, 14.

w Ps. cxxvii. 1, 2. 1 Cor. iii. 7.

x Ps. civ. 10. —15. et cxxxvi. 25. et cxlv. 15, 16. et cxlvii. 9, 14.

M. ||An divitibus etiam, qui rebus omnibus cir-

* delicias] deli*tias* all the early Edd. and Randolph. delicacies and excesse. Norton. Compare p. 63. note ††.

† fit, quum] *sit, quam.* Mill.

‡ ut eo contenti, &c.] *ἵνα τὰ παρόντα ἀγαπῶντες τῶν ἀλλοτρίων ὑπὸ πλεονεξίας μὴ ὀρεγώμεθα.* Whitaker.—that beyng therewith contented we do neuer by couetise or fraude seeke any thing of other mens. Norton.

§ foecunditatem] *fe*cunditatem MS.

|| An divitibus] Thinkest thou that rich men also, which

cumfluunt atque abundant, panem a Deo in diem petendum esse existimas?

A. Frustra[y] congeremus recondemusque copias, quae vel ambitioni nostrae, vel quotidianis sumptibus, vel necessario usui, in multos etiam annos suppetent, nisi illarum usum salutarem nobis Deus ad vitam sua gratia effecerit. Imo frustra in stomachum cibum ingeremus[z], nisi Divina virtus, qua potius quam ciborum nutrimentis alimur et sustentamur, et alendi vim cibis, et stomacho concoquendi facultatem, tribuerit. Ob quam causam coenati etiam diurnum cibum, quem jam accepimus, a Deo tamen nobis praeberi, id est, *vitalem atque salutarem fieri, postulamus.

y Ps. xxxiv. 9, 10. Luc. i. 53. et xii. 15. 1 Tim. vi. 17. Apoc. iii. 17.

z Deut. viii. 3. Ps. lxxviii. 29, 30. Matt. iv. 4.

M. QUOTIDIANUM, et HODIE, quorsum adduntur?

A. Ut solicitudinum crastinarum[a] aculeos, ne dies noctesque illis frustra excruciemur, ex animis nostris evellat, utque nimiarum opum inexplebili cupiditate[b], et quasi rabida fame, a mentibus nostris depulsa, officium nostrum sedulo facientes, a benignissimo Patre quotidie petamus, quod ille paratus est quotidie †impartiri.

a Matt. vi. 25, 34. Luc. x. 41, 42. Phil. iv. 6. 1 Pet. v. 7.

b 1 Tim. vi. 9, 10.

M. Perge ‡ad caetera.

A. Sequitur quinta petitio, qua Patrem precamur, UT DELICTIS NOSTRIS IGNOSCAT.

M. Quem tandem ista venia fructum §consequemur?

A. ||Amplissimum. Nam quum Deus supplicum

have flowyng plentie and store of all thynges, must dayly craue bread of God? Norton.

* vitalem atque salutarem] lyfefull and healthfull. Norton.

† impartiri.] imp*er*tiri. Mill See p. 29. note †.

‡ ad caetera.] Added on the revision of the MS.

§ consequemur?] conse*qua*mur? Mill.

|| Amplissimum —— loco] Before the revision of the MS. ...Amplissimum: Nam eodem

miseretur, eodem apud eum loco atque in ea cum ipso gratia[c] erimus, ac si innocentes, sancti, et in omnibus vitae partibus integri essemus.

c Ps. xxxii. 1, 2. Rom. v. 8—10. 2 Cor. v. 18. Col. i. 20—22.

M. An haec veniae petitio omnibus est necessaria?

A. Maxime: quum nemo vivat mortalium qui in officio frequenter non labatur[d], et a quo non sit in Deum saepe ac graviter peccatum; adeoque testimonium in nos dicente Scriptura[e], "*Qui in uno "aliquo offenderit, omnium manifestus tenetur;" et qui de uno peccato †se Deo ut purget contendit, mille facinorum reus arguetur. Ut ergo erratorum veniam impetremus, una spes[f] est reliqua, unicum omnibus perfugium, Dei per Christum bonitas et misericordia. Qui vero se peccasse non fatentur[g], ‡neque delictorum veniam petunt, sed cum Pharisaeo[h] illo, innocentia atque justitia sua apud Deum, vel contra Deum potius gloriantur, ii a societate fidelium, quibus haec precandi formula, quam sequantur, est constituta, et a portu atque perfugio salutis, sese excludunt. §Hoc est enim quod Christus[i] dicit, se non, ut justos, sed peccatores ad poenitentiam vocaret, in hunc mundum venisse.

d Ps. xiv. 3. Rom. iii. 10—12. 1 Joan. i. 8—10.

e [2 Par. vi. 36.] Job. ix. 2, 3. [Ps. xix. 12.] Jac. ii. 10.

f 2 Cor. v. 18—21. 1 Joan. i. 7, 9. et ii. 1, 2, 12.

g 1 Joan. i. 8—10.

h Luc. xviii. 9—14.

i Matt. ix. 13. Luc. v. 31, 32. et xv. 7. 1 Tim. i. 15.

apud Deum loco, &c. For where God hath mercy on humble suters, we shal be in lyke place and all one fauor with hym, as if we were innocent, holy, and upright in all partes of our lyfe. Norton. Μεγίστην γε· ὅταν γὰρ ὁ Θεὸς τοῖς αὐτὸν ἱκετεύουσιν οἰκτίρμονα ἑαυτὸν παρέχῃ, τῆς αὐτῆς ἡμᾶς τάξεως καὶ ἀγάπης ἀξιώσει, ἣν οἱ ἅμεμπτοι, καὶ ὅσιοι, καὶ οὐδὲν ὅλως πλημμελὲς πεποιηκότες ἔχουσιν. Whitaker.

* Qui in uno ——tenetur;] This text is not quoted in the MS. In this instance Whitaker quotes the Original. He that offendeth in any one point is holden manifestly gilty of all. Norton.

† se Deo] se *illi*. . .MS.

‡ neque delictorum] nor do craue pardon of their defaultes. Norton.

§ Hoc est enim, &c.] Here also Whitaker quotes the Original; φησὶ γὰρ ὁ Χριστὸς, οὐκ ἦλθον καλέσαι τοὺς δικαίους, ἀλλὰ τοὺς ἁμαρτωλοὺς εἰς μετανοίαν.

M. Gratuitone Deum peccatis nostris ignoscere statuis?

A. Omnino[k]. Alioqui non remissio, sed compensatio quaedam videri posset; ad compensandum vero unum vel minimum vitium, facultate ulla nostra sufficere nullo modo possumus. Non ergo *praeteritam culpam pariter atque Dei pacem operibus nostris[l], quasi pretio quodam redimere, et paria paribus, quod aiunt, referre possumus; sed errati pariter atque †supplicii veniam[m] a Deo per solum Christum impetrabilem precibus omnibus petere, atque ut ignoscat suppliciter postulare debemus.

k Rom. iii. 24, 25. et xi. 5, 6. [Gal. v. 4. Eph. ii. 8, 9.]

l 2 Tim. i. 9, 10. Tit. iii. 5.

m Ps. xxxii. 5, 6. [Dan. ix. 4—19. Osee. xiv. 1, 2.] 1 Joan. i. 9. et ii. 1.

M. Verum ista, atque ea, quae mox nobis statuitur, conditio, vix apte satis inter se cohaerere videntur. Petimus enim, ut Deus ita nobis ignoscat, ut nos ‡debitoribus nostris condonamus.

A. Aequissima[n] quidem conditione veniam nobis Deus offert, quae tamen in eam partem accipienda non est, quasi hominibus ignoscendo, veniam ita promereamur, ut ea quasi §gratia quaedam a Deo referatur. Gratuita enim tum Divina remissio non foret[o], neque solus Christus, sicuti Scripturae docent, et nos ante explicuimus, peccati poenas nobis debitas in cruce persolvisset. Verum nisi alii nos ad sibi condonandum faciles habeant, atque ita, clementiam et lenitatem Dei Patris imitando[p], ejus nos filios esse ostendamus, clare denuntiat, ut nihil a se aliud

n Matt. [v. 7. et vi. 12, 14, 15. et] xviii. 32, 33. Luc. vi. 36—38.

o Rom. iii. 24, 25. et xi. 5, 6. Gal. v. 4.

p Matt. v. 7, [44—48.] Luc. vi. 36. Jac. ii. 13.

* praeteritam] inserted on the revision of the MS. We can not therefore wyth our workes, as it were wyth a certayne price, redeme both the offense past and the peace of God. Norton.

† supplicii] supplitii. MS.

‡ debitoribus] detters. Norton.

§ gratia quaedam a Deo] So also MS. In the Second and all subsequent Editions...gratia quaedam *nobis* a Deo referatur.

quam summam animadversionis severitatem exspectemus. Nostram ergo placabilitatem, non ut causam promerendae a Deo veniae proposuit, sed ut pignori foret, ad animos nostros certa Divinae clementiae fiducia confirmandos.

M. Nullusne ergo veniae locus apud Deum iis relinquitur qui ad ignoscendum et ad offensiones deponendas implacabiles sese inexpiabilesque aliis praebent?

q Matt. v. 23—26. vi. 14, 15. et xviii. 21—35.

A. Nullus omnino. Id quod cum aliis[q] multis Sacrae Scripturae locis testatum est atque manifestum, tum parabola illa Evangelica de servo, qui cum Domino suo decies mille talenta deberet, ipse interim conservo debitori *centum quos illi crediderat denarios condonare recusavit, praeclare nos admonet; ad eandem enim severitatis regulam atque idem exemplum[r], judicium sine misericordia in illum constituetur, †qui ad lenitatem atque misericordiam erga alios mentem suam revocare nescit.

r Matt. vii. 2, 3. Luc. vi. 37, 38. Jac. ii. 13.

M. Litesne in foro, de jure et injuria, hic damnari existimas?

s Rom. xii. 19, 20. Heb. x. 30.

A. ‡Animum vindicem[s] atque ultorem injuriarum Verbum Dei certe condemnat: §videant ergo litigatores, qua mente litem cuiquam intendant. Leges[t] tamen et instituta juris publici, et illorum usus legitimus, id est, ad justitiae et caritatis normam directus, Evangelio Christi minime aut

t [Act. xvi. 37. et xxii. 25 et xxv. 10, 11.] Rom. xiii. 1—7. Tit. iii. 1. 1 Pet. ii. 13—17.

* centum——denarios] one hundred pens. Norton.

† qui——nescit.] that can not finde in hys hart to shew lenitie and mercie to other. Norton.

‡ Animum——condemnat:] A wrekefull mynde and reuengefull of iniuries the word of God doth surely condemne. Norton.

§ videant ergo——intendant.] *σκεψάσθωσαν οὖν οἱ φιλόδικοι τῶν ἀνθρώπων πρὸς τί ἀποβλέποντες ἀλλῷ δίκην ἐπάγουσιν.* Whitaker.

tolluntur aut damnantur. In hac vero Precationis Dominicae parte, ad Christianae lenitatis et dilectionis regulam mentes nostrae exiguntur, ne scilicet a malo [u] vinci, id est, aliorum culpa eo nos adduci sinamus, ut malum malo rependere velimus, sed ut bono malum vincamus potius: hoc est, maleficia benefactis pensemus, benevolentiamque erga inimicos atque hostes etiam immanes et capitales habeamus atque conservemus.

u Matt. v. 39, 44. Luc. vi. 27, 28. Rom. xii. 14, 17—21.

M. Perge porro ad sextam petitionem.

A. Ea precamur, NE NOS INDUCAT IN *TENTATIONEM, SED A MALO LIBERET. †Nam ut ante praeteritorum veniam petimus, ita nunc, ne amplius [v] peccemus, oramus. Mille formidines opponuntur, mille [w] intenduntur pericula, mille nobis insidiae comparantur atque collocantur. Nos vero natura imbecilles [x], ‡ad praecavendum incauti, ad resistendum ita infirmi sumus, ut minimis momentis atque occasionibus levissimis in fraudem impellamur, feramurque praecipites.

v Joan. v. 14. et viii. 11. 2 Pet. ii. 20—22.

w Matt. x. 16. Eph. vi. 12. 1 Pet. v. 8, 9.

x Matt. xxvi. 41. 1 Cor. i. 27.

M. §Perge.

A. Quum ergo et ab hominibus astutis [y] atque violentis, et a concupiscentia [z] atque appetitione propria, a carnis, mundi hujus, atque corruptelarum omnium illecebris; super omnia vero, a fallaci illo, vafro, et veteratore serpente [a], id est, Diabolo, qui, ||rapidi leonis [b] instar, quaerens quem devoret, cum

y Matt. x. 16. Luc. xvi. 8. 2 Cor. xi. 13—15.

z Jac. i. 14. et iv. 1. 1 Joan. ii. 16.

a Gen. iii. 1. 2 Cor. xi. 3. Apoc. xii. 4. et xx. 2.

b 1 Pet. v. 8.

* TENTATIONEM] tentation, Norton.

† Nam ut———oramus.] For as we before do aske forgeuenesse of [p] sinnes past, so now we pray that we sinne no more. Norton. *ὥσπερ γὰρ ἐν τῷ πρὸ τοῦδε αἰτήματι ἱκετεύομεν τὸν Θεὸν συγγνώμην ἡμῖν διδόναι τῶν παρεληλυθότων ἁμαρτημάτων, οὕτως ἐν τούτῳ εὐχόμεθα εἰς τὸ λοιπὸν μὴ ἁμαρτάνειν ἡμᾶς.* Whitaker.

‡ ad praecavendum incauti,] so unware to foresee them. Norton.

§ Perge.] This was inserted on the revision of the MS.

|| rapidi leonis] So also in

c Eph. vi. 11, 12. aliis infinitis malitiosis spiritibus[c] mille nocendi artibus ad *perniciem instructis, perpetuo capitibus nostris imminet, vehementissime assidueque oppugnemur, adeoque, qua sumus ipsi infirmitate, statim concideremus, planeque de nobis actum foret; confugientes †ad fidem Optimi Maximi Patris[d], eum oramus, ne nos in his difficultatibus et periculis deserat atque destituat, sed ut sua nos virtute ita armet[e], ut contra carnis nostrae cupiditates, hujus mundi illecebras, et Satanae vim atque impetum non resistere modo et repugnare, sed illos vincere etiam atque superare valeamus; itaque ‡animas nostras a vitiis[f] atque flagitiis avocet, ne in illa delabamur, aut in officio labamur unquam; sed in optimi pariter atque potentissimi Patris tutela[g] et praesidio, tuto et sine metu perpetuo lateamus.

d Joan. xvi. 33. 1 Joan. iv. 4. et v. 4.

e Rom. xvi. 20. Eph. vi. 10. 2 Tim. iv. 17, 18.

f Rom. viii. 1, 4, 6. 1 Pet. iv. 1, 2.

g Ps. [xxiii. 4.] 91. toto. et cxxi. toto.

M. Satanae igitur astutiam atque impetum, mundi hujus insidias et praestigias, ac carnis nostrae corruptelas atque illecebras, quibus animi nostri ad peccatum solicitantur, atque irretiti tenentur, tentationis nomine significas?

A. Sane, praeceptor.

M. Quum tamen tentationum quasi laqueis ho-

the MS. ra*bi*di Mill. Norton translates...that suttle, guilefull, and old wylye Serpent the deuill, which like a ravening Lyon, &c. Whitaker, following the original of S. Peter, gives ὃς ὠρυομένῳ λεόντι παραπλήσιος. The Vulgate, Erasmus, and Beza all have...tanquam leo rugiens. Lucretius employs *rapidus* as an epithet of the lion, IV. 716, and there is a various reading in Horace, A.P. 393.

* perniciem] perni*tiem*. MS.

† ad fidem——Patris,] to the faythfull protection of our almighty most louing father. Norton.

‡ animas nostras] ani*mos* nos*tros* MS. Itaque...is made the commencement of a new sentence; and the pen has been drawn across the page, under the line ending with...valeamus, ...as if Nowell had thought of cutting this sequel off from what precedes, and forming it into a distinct Answer.

mines captare atque implicare *Satanae[h] proprium sit, cur ne Deus †te in tentationem inducat, precaris?

A. Deus, ut suos, ne Satanae fraudibus ‡illaqueati in vitia atque flagitia delabantur, tutatur et conservat[i], ita impiis opem atque auxilium suum subducit[k] atque subtrahit, quo destituti, cupiditate caeci ac praecipites, omnibus insidiis circumveniuntur, et in omne feruntur nefas; tandemque consuetudine scelerum, quasi obducto callo[l], animi illis obdurescunt; atque ita Satanae tyranno mancipati, et in servitutem addicti, in perniciem atque interitum sempiternum ruunt.

h Act. v. 3. 1 Cor. vii. 5.

i Luc. xxii. 31, 32. 1 Cor. [x. 13.] et xv. 10. 2 Cor. xii. 9. Eph. vi. 10, 11. 2 Tim. iv. 17, 18.

k 1 Sam. xvi. 14. Gal. v. 4. 1 Pet. v. 5. Jud. 1. [18, 19.]

l Esa. vi. 10. [Joan. xii. 37—40.] 2 Cor. iv. 3, 4. Eph. iv. 18, 19.

M. §Superest adhuc Dominicae Precationis appendix quaedam.

A. QUONIAM TUUM EST REGNUM, ET POTENTIA, ET GLORIA IN ‖SECULA. AMEN.

M. Cur Christus hanc conclusionem addi voluit?

A. Primum, ut certam nobis fiduciam impetrandi quae antea postulavimus omnia, in ejus bonitate[m] et potentia, non in ullis nostris aut aliorum meritis sitam esse intelligeremus. Nihil enim esse, quod is, qui orbem[n] terrarum regit et gubernat, in cujus ditione atque potestate sunt universa, qui amplissima atque immortali gloria clarissimus super alios omnes infinite excellit, petentibus[o] nobis dare vel non possit, vel nolit, modo recte et certa fide rogetur, his verbis declaratur, ut nulla jam in animis nostris

m Ps. iii. 3, 8. Ose. xiii. 9. Joan. x. 28, 29.

n Ps. xxii. 27, 28. et xxiv. 1, 7. et xxix. 3, 10. et xlvii. toto. et xcv. 3—5. 1 Tim. vi. 15, 16.

o Matt. vii. 11. et xxi. 22. Jac. i. 5, 6.

* Satanae proprium sit] is the proprietie of Sathan. Norton.

† te in tentationem] te omitted in C. but expressed in the Version... *Τίνος δὲ χάριν εὔχῃ τῷ Θεῷ μὴ εἰσενεγκεῖν σε εἰς πειρασμὸν, ἐπειδὴ ἴδιον ἔστι τοῦ Σατανᾶ ἔργον τοῖς πειρασμοῖς δελεάζειν, ὡς εἰπεῖν, τοὺς ἀνθρώπους;*

‡ illaqueati] illa*qui*ati, in the earlier impression of the first Edition.

§ Superest—quaedam.] There remayneth yet a certaine appendant of the Lordes prayer. Norton.

‖ SECULA.] *sae*cula. C.

dubitatio relinquatur amplius: id quod etiam addita ad precationis finem vox, * AMEN[p], declarat atque confirmat. Praeterea vero, quum solus Deus, quaecunque decrevit, pro sua voluntate †largiri[q] possit, ab uno illo universa haec et peti debere, et impetrari posse clarissime apparet; nullumque[r] periculum aut malum nostrum usque adeo magnum esse, quod is incredibili potentia, sapientia, et bonitate sua vincere, et a nobis depellere, atque ‡ad salutem etiam convertere facillime non possit.

p [Ps. lxxii. 18, 19. et lxxxix. 52.] 2 Cor. i. 20.

q Ps. cxv. 3. 2 Cor. ix. 8. Eph. iii. 20. 1 Tim. vi. 17.

r 2 Cor. i. 8—10. 2 Tim. iv. 17, 18. Jud. 24.

M. §Gloriae Divinae qua de causa in extrema parte fit mentio?

‖ *Finis omnium Dei Gloria.*

A. Ut omnes precationes nostras Dei laudibus claudere instituamur; is enim est finis[s] ad quem referenda sunt universa, is exitus, ad quem non precationes solum, sed et actiones nostrae, cogitationesque omnes perveniant: nobis hominibus Christianis semper propositus esse debet, ¶ut Dei gloria quam maxime amplificetur, atque illustris reddatur; utcunque interim inter mortales, quorum animis Christiana Religio non est infixa, vix inveniatur, qui, laboribus susceptis, periculisque aditis, non quasi mercedem[t] rerum gestarum suarumque virtutum desideret gloriam, qua tamen, ut non vera solidaque gloria, sed inani venditatione atque ostentatione, vehementer suis graviterque interdicit Dominus.

s 1 Cor. x. 31. Eph. iii. 20, 21. Phil. i. 11. 1 Tim. i. 17. Jud. 25.

t Matt. vi. 1—5. Gal. v. 26. Phil. ii. 3. [20, 21.] et iii. 19.

* AMEN,] Amem MS.

† largiri] largi*re* B. Cleaver. Mill.

‡ ad salutem —— convertere] and also to turne it to our safetie. Norton.

§ *M.* Gloriae——mentio?] This Question was framed on the revision of the MS., before which the Answer proceeded, without any remark on the part of the Teacher,.. facillime non possit. Gloriae *etiam ejus vel hac* de causa in extrema parte fit mentio: ut omnes, &c.

‖ *Finis*——*Gloria.*] This marginal note is in the MS.

¶ ut Dei——reddatur;] that God's honour be most largely amplified and gloriously set out to sight. Norton.

M. *Precationis ergo tractatui quaedam de Dei laudibus, et gratiarum actione apte atque opportune subjungemus?

A. Aptissime[u] sane; neque enim in extremo tantum Precationis Dominicae fine, gloria Dei memoratur, sed ipsum etiam principium ejus a gloria laudibusque Divinis ducitur. Quum enim optamus ut Dei nomen sanctificetur, †quid optamus aliud, quam ut ipsi ex omnibus ejus operibus sua constet gloria? ‡videlicet, ut peccatoribus condonans, misericors[v]; in impios animadvertens, justus[w]; praestans quod promisit, verax[x]; indignos beneficiis quotidianis cumulans, optimus[y] benignissimusque censeatur: ut quidquid operum[z] ejus vel cernimus vel intelligimus, eo §ad ejus gloriam laudibus amplificandam excitemur. Ita gloriam suam cum sui invocatione Deus voluit esse conjunctissimam. Par enim est, ‖ut sicuti difficultatibus affecti atque afflicti[a], ad Dei opem atque misericordiam supplices confugimus, ita malorum atque molestiarum liberationem nos per eum consequi, eumque bonorum omnium unicum nobis auctorem esse ingenue agnoscamus. Nam a quo

u Rom. i. 8, 9. 2 Cor. i. 11. Eph. i. 15, 16. Phil. i. 3, 4.

Vide pag. 138.

v Ps. li. 1.
w Rom. i. 18.
x Rom. iii. 3, 4.
y Ps. lxv. 9—13. lxviii. 5—8.
z Ps. xix. 1, 2.

a Ps. xxxiv. 1—7. et l. 14, 15. 1 Thess. i. 2. et v. 18. 2 Thess. i. 3.

* Precationis] *Praecationis* MS.

† quid optamus aliud,] what pray we ells. Norton. The reference in the margin is not marked in the MS.

‡videlicet——censeatur:] *ἵνα δηλονότι εἴτε συγγνώμην ἔχει τοῖς ἁμαρτωλοῖς, ἐλεήμων νομίζηται· εἴτε κολάζει τοὺς ἀσεβεῖς, δίκαιος· εἴτε τὰς ὑποσχέσεις ἐπιτελεῖ, ἀληθινός· εἴτε τοὺς ἀναξίους ὄντας καθ' ἑκάστην εὐεργετεῖ, χρηστότατος καὶ εὐμενέστατος καλῆται.* Whitaker.

§ad—amplificandam] ad amplificand*um*, Cleaver. Compare p. 128. note *.

‖ ut sicuti——debemus.] This does not appear in the MS. The alterations made in the two Questions and Answers immediately preceding appear to have been so numerous and extensive, that it was found necessary to cancel the original leaf, and substitute one much more closely written. The words par enim est, &c. ante; B. are in Nowell's handwriting, but the paper, to which the note B. seems to refer, has disappeared.

veniam bonaque omnia precamur, dante illi *gratiam non habere atque agere, summa profecto esset ingratitudo. Meritam[b] ergo Deo immortali gratiam memori mente et justis honoribus persolvere perpetuo debemus.

b Ps. xcii. 1, [2, 4.] et ciii. [et cxiii.] totis.

M. Perge.

A. Praeterea vero Divinam bonitatem, justitiam, sapientiam, potentiam, laudibus[c] prosequi et celebrare, illique nostro ac totius humani generis nomine grates agere, est cultus Dei pars ad ejus majestatem, aeque ac invocatio, proprie pertinens: †qua nisi eum rite colamus, non solum indigni ejus tot[d] tantisque beneficiis, ut ingrati, sed et aeternis suppliciis, ut in Deum impii, dignissimi profecto erimus.

c Ps. xxix. 1, 2. [et cxxxvi. toto.] Rom. xv. 6.

d Luc. xvii. 17. Joan. v. 42, 44. Rom. i. 21—24, [28.]

M. Quum ab hominibus etiam beneficia accipiamus, an non et illis gratias agere fas erit?

A. Quaecunque nobis beneficia homines deferunt, ea Deo[e] accepta referre debemus, quod unus ille revera ‡hominum ea ministerio largiatur. Ob quam etiam causam tametsi homines benefici et liberales esse non debent ut gratiam exigant, sed ut Dei gloriam[f] illustrent, illis tamen, qui, benignitate[g] adducti, per beneficium et gratiam aliquid nobis concedunt, gratias agere quidni licebit, quum et ipsa id postulet aequitas[h], et ita humanitatis lege astringamur? Sed et Deus ipse hac nos illis ratione devinciens[i] nos id ipsum vult agnoscere.

e 1 Cor. xii. 6, 11. 2 Cor. ix. 9, 12. 1 Pet. iv. 10, 11.

f Matt. v. 16. 1 Pet. ii. 12.

g Ps. xvi. 3.

h Matt. v. 43, 46, 47. Luc. vi. 32—34. Act. xxiv. 2, 3.

i [Mal. i. 6. Rom. xiii. 4—7.]

* gratiam —— ingratitudo.] not in harte and speche to render thankes were surely most great unkindnesse. Norton.

† qua nisi, &c.] On the revision, Nowell thought of making some alteration here. He interlined ... *Nisi ergo merita* above...qua nisi eum...but afterwards drew his pen across the words.

‡ hominum ea ministerio] hominum ministerio MS.

M. *Gratum ergo animum etiam in homines probas?

A. Maxime: quum gratitudo, ut ita loquar, erga homines nostra, ad Deum ipsum redeat; quod a liberalitatis Divinae fonte, quasi quadam rivulorum deductione[k], bona sua per manus hominum Deus in nos derivet. Itaque ni hominibus nos gratos praebeamus, in ipsum etiam Deum ingrati erimus. Tantum hoc curemus, ut ad Deum ipsum, [l]tanquam ad bonorum omnium auctorem atque fontem unicum, solida sua gloria redeat atque redundet.

k 1 Cor. xii. 11. 1 Pet. iv. 10, 11.

l Ps. cxv. 1. Matt. v. 16. 2 Cor. iv. 15. et ix. 9—13. 1 Pet. ii. 12. [et iv. 11.]

M. Ecqua est norma atque praecriptio, quam, dum Deum gloria et honore afficimus, aut illi grates agimus, certo sequi possumus?

A. Innumerae †Dei laudes passim in ejus Verbo descriptae exstant, a quarum regula si non aberrabimus, habebimus quod in sua Deo gloria et honore deferendo, atque in gratiarum actione perpetuo sequamur. In summa vero, quum Deum non Dominum solum[m], sed Patrem etiam ac Servatorem nostrum esse, nosque vicissim ejus esse filios atque servos Scripturae Sacrae doceant, aequissimum est vitam[n] nos omnem amplificandae illius gloriae addicere, debitum ipsi honorem reddere, eum colere, precari, venerari, gratias illi perpetuo et habere et agere; quum in hunc finem[o] ab eo conditi simus, et in hoc mundo collocati, ut immortalis ipsius gloria splendorem inter mortales maximum obtinere, et ad summam amplitudinem pervenire possit.

Maxime in Libro Psalmorum.

m Deut. x. 17, 20. et xxviii. 58. Mal. i. 6. et ii. 10.

n Ps. xxix. 1, 2. et xxxiv. 1—3. [et lxxxix. 1.] et xcii. 1, 2. et ciii. toto. Rom. xv. 6.

o Prov. xvi. 4. Esa. xliii. 7. Rom. xi. 36. Col. i. 16.

*Gratum——probas?] This Question was framed on the revision, before which the MS. had, vult agnoscere. *Gratitudo enim in* homines nostra ad Deum ipsum *redit*, quod a liberalitatis, &c. ...

†Dei laudes] *ejus* laudes MS. The general reference to the Psalms does not appear in the MS. It is given untranslated in the margin of Norton.

Quarta Pars, de Sacramentis.

M. *Absoluta jam Legis Divinae, Symbolique, id est, Confessionis Christianae, Precationis item, et Gratiarum actionis tractatione, superest jam, ut de Sacramentis, mysteriisque Divinis, quae precationem et gratiarum actionem semper conjunctam habent, ultimo loco dicatur. Dic igitur mihi, quid est Sacramentum?

Transitio.

Definitio.

A. Est externa Divinae erga nos †per Christum benevolentiae beneficientiaeque testificatio[p], signo aspectabili arcanam spiritualemque gratiam repraesentans, qua Dei promissiones ‡de remissione peccatorum, et aeterna salute per Christum data, quasi §consignantur, et earum veritas in cordibus nostris certius confirmatur.

p Matt. iii. 11. et xxvi. 20—28. et xxviii. 19. Joan. iii. 5. Act. ii. 38. Rom. vi. 3, 4. 1 Cor. x. 16. et xi. 23—26. Gal. iii. 27. 1 Pet. iii. 21.

M. Sacramentum quot partibus constat?

A. Duabus; externo elemento[q], seu signo aspectabili, et invisibili gratia.

q Matt. xxvi. 26—28. Joan. iii. 5. Act. ii. 38. Gal. iii. 26, 27.

M. Cur Deus ita externis signis nos uti voluit?

A. Nos quidem mente ‖atque intelligentia adeo coelesti Divinaque praediti non sumus, ut nobis Angelorum instar Divinae gratiae pure per se appareant; hac ergo ratione infirmitati nostrae consuluit Deus, ut qui terreni sumus atque caeci, in externis elementis et figuris, quasi speculis quibusdam, coelestes

* Absoluta] In the MS. and in the earlier impression of the first Edition, Absoluto jam de Lege Divina, deque Symbolo, id est, Confessione Christiana, de Precatione item, et de Gratiarum actione tractatu, jam superest, ut &c. See above page 20, note †.

† per Christum] Inserted on the revision of the MS.

‡ de remissione—data,] Inserted on the revision.

§ consignantur,] Compare Article 27. promissiones...obsignantur, fides confirmatur, &c.

‖ atque intelligentia] *ac* intelligentia C. Surely we are not endued with mynde and understandyng so heavenly and divine, &c. Norton.

gratias, quas alioqui non cerneremus, intueremur; et id nostra maxime refert, ut sensibus etiam nostris Dei promissiones ingerantur, quo mentibus nostris sine ulla dubitatione confirmentur.

M. At promissionibus Divinis certam fidem non adjungere, nisi ejusmodi subsidiis fulciamur, an non infidelitatis in nobis manifestum est argumentum?

A. Exigua[r] quidem atque imperfecta fide, quoad in hoc mundo versamur, *praediti sumus, neque tamen fideles esse desinimus; reliquiae enim diffidentiae, quae semper in carne nostra haerent, imbecillitatem fidei indicant, sed eam tamen non prorsus exstinguunt[s]. Has quum omnino excutere non possimus, est tamen continuo profectu, usque at vitae finem, ad fidei perfectionem contendendum[t], in quo nos conatu Sacramentorum usus plurimum sublevat.

r Matt. vi. 30. et viii. 26. et xvi. 8.

s Luc. xvii. 5. Act. xvi. 5. Rom. i. 17. et xiv. 1. [1 Cor. viii. 7—12.]

t 1 Cor. ix. 24. 2 Cor. v. 7, 8. Heb. vi. 1.

M. Ecqua alia causa subest, quare Dominus externorum etiam signorum usum adhiberi voluerit?

A. Dominus mysteria sua in hunc praeterea usum instituit, ut professionis[u] nostrae †notae atque indicia quaedam essent, quibus de fide nostra quasi testimonium coram hominibus diceremus, patefaceremusque nos cum aliis piis Divinorum beneficiorum participes esse, et unum cum illis religionis quasi concentum atque consensum habere, Christianique nominis[v] atque appellationis discipulorum Christi nos minime pudere palam testificaremur.

u Matt. xxvi. 26. et xxviii. 19. [Luc. xxii. 19, 20.] Act. ii. 38, 41. 1 Cor. xi. 26. Eph. iv. 5.

v Joan. ix. 22. et xii. 42. et xix. 38. Act. xi. 26. 1 Pet. iv. 16.

M. Quid ergo de illis judicas, qui mysteriis

* praediti] *pre*diti MS. Surely we are indued with sclender and unperfect fayth so long as we are in this world, and yet we cesse not to be faythfull. Norton.

† notae atque indicia] certayne markes and tokens of our profession. Norton. Ἄλλος ἔτι σκοπὸς τῷ Κυρίῳ τὰ αὐτοῦ μυστήρια παραδόντι προὔκειτο, ὅπως ἂν εἴη δηλαδὴ τῆς ἡμετέρας ἐξομολογήσεως χαρακτῆρες καὶ συνθήματα, καὶ οἱονεὶ τῆς ἡμῶν πίστεως ἔμπροσθεν ἀνθρώπων μαρτύρια. Whitaker.

Divinis, tanquam minus necessariis, carere se posse censent?

A. *Primum, huic in Deum Patrem, ac Servatorem nostrum Jesum Christum, atque ejus etiam Ecclesiam, officio tam pio atque debito deesse sine summo scelere non possunt[w]. Nam quid hoc aliud esset, quam Christum oblique abnegare? Et qui se Christianum profiteri[x] non dignatur, indignus est, qui in Christianorum numero habeatur. †Deinde, si qui Sacramentorum usum, ac si opus iis non haberent, aspernarentur, non modo arrogantiae summae, sed et impietatis etiam in Deum merito damnari debere existimo; quum non suae tantum infirmitatis subsidia, sed et Deum ipsorum auctorem contemnant, ipsius gratiam[y] respuant, et Spiritum, quantum in ipsis est, exstinguant.

w Luc. xiv. 18, 24. Joan. iii. 5. 1 Cor. xi. 20, &c.

x Matt. x. 33. Marc. viii. 38.

y 2 Cor. vi. 1. 1 Thess. v. 19.

M. De visibilibus quidem signis, et externo Sacramentorum usu rationem ‡intelligis; sed quod, secundo loco, vim atque efficaciam consignandi confirmandique in cordibus nostris promissiones Divinas Sacramentis tribuis, videris officia Spiritus Sancti propria illis assignare.

A. Mentes quidem atque animos humanos illustrare atque illuminare, conscientias item tranquillas atque securas reddere, ut revera sunt, ita et censeri

* Primum, huic] So in the Second and all subsequent Editions. The first follows the MS. Primum *hoc*. First, they can not fayle this so godly and due a dutie without haynous offence, &c. Norton.

† Deinde, —— existimo ;] Agayne they that would refuse the use of Sacramentes, as if they had no nede of them, I thinke were worthy to be condemned not onely of most hye presumption, but also of unkynde wickednesse against God. Norton.

‡ intelligis:] intelli*go*. MS. In the margin Abp. Parker wrote with a red pencil...*video te intelligere*...Compare p. 30. note*. Thou conceivest well the right vnderstandyng concerning the visible signes and outward vse of the Sacramentes. Norton.

debent solius Spiritus Dei[z] proprium opus, illique accepta *referri, ne laus haec alio transferatur. Verum hoc nihil obstat, quin mysteriis suis secundas partes in animis atque conscientiis nostris tranquillandis atque stabiliendis Deus tribuat; sed ita tamen, ut Spiritus sui virtuti nihil detrahatur. Quare statuamus oportet, externum elementum neque ex seipso[a], neque in seipso vim atque efficacitatem Sacramenti inclusam habere, sed totam a Spiritu Dei, ut e fonte, manare, et per Divina mysteria, quae in hunc usum a Domino sunt instituta, ad nos derivari.

z Luc. xii. 12. Joan. i. 33. et vi. 63. et xiv. 17, 26. 1 Cor. xii. 4—13. [Tit. iii. 5.]

a Joan. i. 33. [et vi. 63.] Act. i. 5. et x. 47. [1 Pet. iii. 21.]

M. Quot in Ecclesia sua Sacramenta instituit Dominus?

A. Duo.

M. Quae?

A. Baptismum, et Sacram Coenam[b]: †quorum communis est inter omnes fideles usus. Altero enim renascimur, altero sustentamur ad vitam aeternam.

b Matt. xxvi. 26. xxviii. 19. Luc. xxii. 19, 20. Joan. iii. 5. et vi. 35. Tit. iii. 5.

M. De Baptismo ergo primum dic quid censeas.

Baptismi Descriptio.

A. Quum natura filii[c] irae, id est, alieni ab Ecclesia, quae Dei familia est, simus, Baptismus veluti aditus[d] quidam nobis est, per quem in eam admittimur: unde et testimonium etiam ‡amplissimum accipimus, in numero domesticorum[e], adeoque filiorum Dei, nos jam esse: §imo in Christi corpus[f] quasi cooptari atque inseri, ejusque membra fieri, et ‖in unum cum ipso corpus coalescere.

c Eph. ii. 3.

d Matt. xxviii. 19. Marc. xvi. 16. Joan. iii. 5. Tit. iii. 5.

e Rom. viii. 15—17. Eph. ii. 19.

f 1 Cor. vi. 15. et xii. 27. Gal. iii. 26, 27. Eph. iv. 15, 16. et v. 30.

* referri,] The Copyist had written refer*re*.

† quorum—— usus.] which are commonly used among all the faythfull. Norton. Τὸ Βάπτισμα καὶ τὸ Ἱερὸν Δεῖπνον, οἷς πάντες οἱ πιστοὶ κοινῇ χρῶνται. Whitaker.

‡ amplissimum accipimus,] amplissimum, in numero domesticorum adeoque filiorum Dei nos jam esse accipimus. MS.

§ imo——coalescere.] This sentence does not appear in the MS.

‖ in unum] in u*no*, the earlier impression of the second Edition.

M. Sacramentum antea dicebas duabus constare partibus, signo externo, et arcana gratia. Quod est in Baptismo signum externum?

g Matt. iii. 16. et xxviii. 19. Joan. iii. 5, 23. Act. viii. 36—39.

A. Aqua[g], in quam baptizatus intingitur, vel ea aspergitur, IN NOMINE PATRIS, ET FILII, ET SPIRITUS SANCTI.

M. Quae est arcana et spiritualis gratia?

h Marc. i. 4. Joan. iii. 5. Act. ii. 38. [et xxii. 16.] Tit. iii. 5.

A. Ea duplex est: remissio[h] videlicet peccatorum, et regeneratio, quae utraque in externo illo signo solidam et expressam effigiem suam tenent.

M. Quomodo?

A. Primum, quemadmodum sordes corporis aqua, ita animae maculae[i] per remissionem peccatorum eluuntur: deinde regenerationis initium, id est, naturae nostrae mortificatio, vel immersione in aquam, vel ejus aspersione exprimitur[k]. Postremo vero, quum ab aqua, quam ad momentum subimus, statim emergimus, nova vita, quae est regenerationis nostrae pars altera atque finis, repraesentatur.

i Act. xxii. 16. Eph. v. 26. Tit. iii. 5, 6.

k Joan. iii. 5. Rom. vi. 3—7. [Col. ii. 12, 13.] Tit. iii. 5.

M. Videris aquam effigiem tantum quandam rerum Divinarum efficere.

A. Effigies[l] quidem est, sed minime inanis, aut fallax, ut cui rerum ipsarum veritas adjuncta sit atque annexa. Nam sicuti Deus peccatorum condonationem, et vitae novitatem nobis vere in Baptismo offert, ita a nobis certo recipiuntur. Absit enim ut Deum vanis nos imaginibus ludere atque frustrari putemus[m].

l Joan. iii. 5. Act. xxii. 16. [1 Cor. x. 1, 2. 1 Pet. iii. 20, 21.]

m Joan. xiv. 6, 17. Rom. iii. 4. Heb. x. 23.

M. Non ergo remissionem peccatorum *externa aquae lavatione aut aspersione consequimur?

A. †Minime. Nam solus Christus sanguine[n] suo

* externa—aspersione] Non ergo remissionem peccatorum *lavacro aquae* consequimur? MS. Abp. Parker has written with a red pencil...*externa ablutione* over...*lavacro.*

†Minime——eluit] No. For onely Christ hath with hys

animarum nostrarum maculas luit atque eluit[n]. Hunc ergo honorem externo elemento tribuere nefas est. Verum Spiritus Sanctus conscientias[o] nostras sacro illo sanguine quasi aspergens, abstersis omnibus peccati sordibus, puros nos coram Deo reddit. Hujus vero peccatorum nostrorum expiationis obsignationem atque pignus in Sacramento habemus?

M. Regenerationem vero unde habemus?

A. Non aliunde quam a morte et resurrectione Christi; nam per *mortis[p] suae vim vetus homo noster quodammodo crucifigitur †et mortificatur, et naturae nostrae vitiositas quasi sepelitur, ne amplius in nobis vivat ‡et vigeat; resurrectionis[q] vero suae beneficio nobis largitur, ut in novam vitam ad obediendum Dei justitiae reformemur.

M. An gratiam hanc omnes communiter et promiscue consequuntur?

A. Soli fideles hunc fructum percipiunt[r]; increduli vero oblatas illic a Deo promissiones respuendo, aditum sibi praecludentes, inanes abeunt, non tamen ideo efficiunt, ut suam Sacramenta vim et naturam amittant.

M. Rectus ergo Baptismi usus quibus in rebus sit situs, breviter edissere.

A. In Fide et Poenitentia. Primum[s] enim Christi nos sanguine a cunctis purgatos sordibus Deo gratos esse, Spiritumque ejus in nobis habitare certa fiducia cum animis nostris statutum habere oportet. Deinde in carne nostra mortificanda[t], §obediendoque

n Matt. xxvi. 28. Eph. i. 7. [et ii. 13.] et v. 25. Col. i. 14, 20, [22. Heb. xiii. 20. 1 Joan. i. 7. et ii. 2. et iii. 16] Apoc. i. 5.

o Joan. iii. 5. Rom. [v. 5, 6, 9. et] viii. [2, 3, 10, 11,] 15, 16. Heb. ix. 14. et x. 19—22. [1 Pet. i. 2, 19, 20, 22. et iii. 18, 21.]

p Rom. vi. 3, [6, 7, 11. Phil. iii. 10. Col. ii. 12. 2 Tim. ii. 11. 1 Pet. ii. 24. et iv. 1, 2.]

q [Joan. xi. 25. Rom. v. 10. et vi. 4, 5, 9—13. et viii. 11, 12. Eph. i. 19, 20. Phil. iii. 10, 11. Col. ii. 12. et iii. 1—3. Heb. xiii. 20, 21. 1 Pet. i. 3, 21. et iii. 21, 22.]

r Marc. xvi. 16. Joan. i. 12, 13. et iii. [5, 6,] 16, 18.

s Rom. [v. 1, 2, 5 9. et] viii. 9, 11—17. Eph. i. 7. et v. 25, 26. Col. i. 14, 20. [Tit. iii. 4—7.]

t Rom. vi. 3—10. et viii. 13. Eph. iv. 24. Col. iii. 5.

blood washed and cleane washed away the spottes of our soules. Norton.

* mortis suae vim] mortis sua vim. Mill.

† et mortificatur,] *atque* mortificatur, MS.

‡ et vigeat;] *aut* vigeat. MS.

§ obediendoque] inserted on the revision of the MS.

justitiae Divinae, assidue omni ope et opera est enitendum, et pia vita apud omnes declarandum nos in Baptismo Christum ipsum quasi induisse[u], et ejus Spiritu donatos esse.

u Rom. xiii. 14. Gal. iii. 26, 27.

M. Quum infantes haec, quae commemoras, hactenus per aetatem praestare non possint, qui fit ut illi baptizentur?

A. Ut Fides et Poenitentia Baptismum praecedant, tantum in adultis[v], qui per aetatem sunt utrisque capaces, exigitur; infantibus vero promissio[w] Ecclesiae facta per Christum, in cujus fide baptizantur, in praesens satis erit[x]: deinde postquam adoleverint, Baptismi sui veritatem ipsos agnoscere, ejusque vim in animis eorum vigere, atque ipsorum vita et moribus repraesentari omnino oportet.

v Marc. xvi. 16. Joan. iii. 16, 18.
w Rom. iii. 3. et iv. 21—24. Heb. x. 23.
x Matt. xxviii. 19. [Act. ii. 38, 39. et xvi. 33. 1 Cor. vii. 14.]

M. Unde nobis constabit, infantes a Baptismo arcendos non esse?

A. Quum Deus, qui[y] nunquam a veritate *deflectit, neque a recta via usquam declinat, infantes in Ecclesia[z] Judaica a Circumcisione non excluserit, neque nostri infantes a Baptismo repellendi sunt.

y Rom. iii. 3, 4. et iv. 21. Heb. x. 23.
z Gen. xvii. 10, 14. Luc. i. 59. et ii. 21. Act. vii. 8. Phil. iii. 5.

M. Itane similia ista, eamdemque utrisque causam atque rationem subesse putas?

A. Omnino. Nam Circumcisionem poenitentiae signum fuisse, ut Moses et Prophetae[a] omnes testantur, ita Divus Paulus[b] eam fidei Sacramentum esse docet. Nihilo minus tamen pueri Judaici, fidei adhuc et poenitentiae per aetatem minime capaces, circumcidebantur: quo aspectabili signo Deus Patrem se parvulorum, et seminis populi sui esse, in Veteri Testamento †ostendebat. Quum vero con-

a Deut. x. 16. et xxx. 6. Jer. iv. 4. [et ix. 26. Ezech. xliv. 7, 9.]
b Rom. ii. 28, 29. et iv. 11. [Col. ii. 11.]

* deflectit,] the Copyist had written deflec*tat*.

† ostendebat.——per Christum esse,] The Editions have here followed the MS. as it stood before the revision. Now-

stet Dei gratiam et abundantius[c] in nos effusam, et luculentius declaratam in Evangelio per Christum esse, quam olim in Veteri Testamento per Mosen fuerat, indignum foret, si ea vel obscurior, vel aliqua ex parte imminuta videretur.

c Act. ii. 17, 18, [39. et iii. 25, 26.] et x. 45. 2 Cor. iii. 6—11. Gal. iii. 23, 24. [Col. ii. 11, 12.] Tit. iii. 5, 6. [Heb. viii. toto.]

M. *Perge adhuc.

A. †Cum infantes nostros vim[d], et quasi substantiam Baptismi communem nobiscum habere certum sit, illis injuria fieret, si signum, quod veritate est inferius, ipsis negaretur; eoque, quod ad testandam Dei misericordiam, confirmandasque ejus promissiones plurimum valet, sublato, eximia consolatione, qua veteres fruebantur, Christiani fraudarentur; duriusque cum nostris parvulis in Novo Testamento sub Christo ageretur quam in Veteri cum Judaeorum infantibus sub Mose actum fuerat. Itaque aequissimum est, ut parvulis nostris[e] Divinae gratiae atque Salutis fidelium semini promissae ‡haeredes se esse, Baptismo, impresso quasi sigillo, testatum fiat.

d Matt. xviii. 2—4, 10. et xix. 14. Luc. xviii. 15—17. Rom. iv. 15, 23, 24. 1 Pet. ii. 2.

e Act. ii. 39. et iii. 25. et x. 47. Rom. iv. 16, 23, 24. [1 Cor. vii. 14.]

M. Ecquid est amplius, quod de hac re velis dicere?

A. Quum Christus Dominus infantes[f] ad se vocet, edicat etiam ne quis eos accessu prohibeat, ad se venientes amplectatur, ad eos regnum coeleste pertinere testetur, quos coelesti palatio Deus dignatur, eos ab hominibus primo aditu vestibuloque prohiberi, et

f Matt. xviii. 3, 4, 10. et xix. 13—15. Marc. x. 13—16.

ell then made the teacher insert....Perge....after... ostendebat...and rearranged the rest of the Answer....Quum Dei gratiam et abundantius in nos effusam et luculentius declaratam esse constat in Evangelio per Christum, quam olim, &c.

* Perge adhuc.] This does not appear in the MS. Between the revision and the printing of the first Edition Nowell saw reason to transfer the interruption of the Teacher from the point noticed in the preceding note to this place.

† Cum infantes] *Quum* infantes. Mill.

‡ haeredes se esse,] haeredes esse, MS.

a Christiana Republica quodam modo excludi, summa videtur esse iniquitas.

M. *Ita est: verum quum antea parvulos, postquam adoleverint, Baptismi sui veritatem agnoscere debere dixeris, de eo te velim paulo explicatius nunc dicere.

A. Parentes et paedagogi pueros olim, †cum primum per aetatem sapere et intelligere coepissent, primis Christianae Religionis rudimentis diligenter instituebant, ‡ut pietatem una paene cum lacte nutricis imbiberent, et a primis statim cunis, virtutis incunabulis ad vitam illam beatam alerentur. Quem etiam ad usum breves libri, quos Catechismos nostri appellant, conscribebantur, in quibus eadem fere ista, de quibus nunc inter nos agitur, aut istis certe similia tractabantur. Postquam vero primis nostrae pietatis elementis pueri satis jam initiati videbantur, eos Episcopo sistebant atque offerebant.

M. Quorsum nam istuc?

A. Ut idem hoc ipsum pueri post Baptismum praestarent, quod adulti olim, §qui et Catechumeni

* Ita est: verum &c.] In the MS. and in the earlier impression of the first Edition, Ita est; Jam quae Coenae Dominicae sit ratio edissere. as in p. 166. All that relates to Confirmation appears for the first time in the later impression. Norton has it in his first Edition published in 1571; and it is curious that two consecutive leaves are numbered 73. Perhaps this was done purposely, that the facility of reference to the Original might be maintained, even with the pages of that impression of the first Edition which did not contain that matter. The same numeration of the leaves appears in the second edition of Norton published in 1573.

† cum primum] *quum* primum. Mill.

‡ ut pietatem——alerentur.] *ὅπως εὐσέβειαν σὺν τῷ θηλαζομένῳ γάλακτι μυζήσωσι, καὶ ἐν κοιτίδι βαβάζοντες ἔτι τὴν τῆς ἀρετῆς στοιχείωσιν τὴν πρὸς εὐδαιμονίαν φέρουσαν μάθωσιν.* Whitaker.

§ qui et Catechumeni] Who were also called *Catechumini*, that is, Scholers of Religion... Norton.

appellabantur, ante Baptismum, vel in ipso potius Baptismo, praestare sunt soliti. Episcopus enim rationem Religionis a pueris exquirebat: pueri Fidei suae rationem Episcopo reddebant; quos vero in Religionis scientia progressus jam satis magnos fecisse Episcopus putabat, eos approbabat, et, *imposita illis manu, bene precatus dimittebat. Hanc Episcopi approbationem benedictionemque, nostri Confirmationem appellant.

M. At alia nuper usitata erat Confirmationis ratio.

A. †In locum hujus utilissimae et antiquissimae Confirmationis suum commentum supposuerant, ut Episcopi videlicet non de pueris, an religionis praeceptis imbuti essent, cognoscerent, sed ut ‡infantes adhuc fari nescios, nedum ad rationem Fidei reddendum idoneos, §oleo ungerent; additis aliis etiam

* imposita illis manu,] In the form appointed by the First Book of K. Edward VI. the Bishop made the sign of the Cross upon the forehead of them that were to be confirmed. See the two Liturgies compared by Dr. Cardwell, p. 349. Wheatly on the Common Prayer, ix. 3. and Bp. Jer. Taylor, Discourse of Confirmation, §. 5.

† In locum] In steede of thys most profitable and ancient confirmation, they conveyed a devise of their owne....Norton.

‡ infantes——nescios,] Compare the Institution of a Christian Man: last paragraph of the Section on the Sacrament of Confirmation. 'Item we thynke 'it conveniēt, that al byshoppes 'and preachers shall instructe 'and teache the people, com- 'mytted unto theyr spirituall 'charge, that althoughe it be 'well done, that men do pre- 'sente theyr chyldren unto the 'byshop, to receyue at his 'handes the sacrament of con- 'fyrmation, whan they be of so 'tender an age, as commonly 'they be wonte to do; yet it is 'not to be thought, that there 'is any suche necessitie of con- 'fyrmation of infantes, but that 'they beinge baptysed, and dy- 'enge innocente before they be 'confyrmed, shall be assurd to 'atteyne euerlastynge lyfe and 'saluation by theffecte of the 'sacramente of baptisme before 'receyued.'

§ oleo ungerent;] The date of the introduction of Chrism into the rite of Confirmation does not seem to be clearly ascertained. See Bingham, Orig. Eccles. xii. 1—3. Palmer, Orig. Liturg. iv. 3.

caeremoniis Sacrae Scripturae et veteri Ecclesiae incognitis. Hoc suum inventum Sacramentum esse voluerunt, et dignitate cum Baptismo tantum non exaequabant, praetulerunt etiam illi eorum aliqui. Omnino voluerunt Confirmationem hanc suam Baptismi quasi supplementum quoddam esse, ut ea absolveretur, atque ad exitum perduceretur: quasi alioqui imperfectus esset Baptismus, puerique qui Christum cum suis bonis in Baptismo jam induissent, sine ea semichristiani essent: qua injuria Divino sacramento, Deoque adeo ipsi, ac Christo Servatori sacri Baptismi authori, nulla major fieri unquam potuit.

M. Optandum ergo, ut vetus ille inquirendi in pueros mos atque ratio revocaretur.

A. Maxime. Sic enim parentes cogerentur ad satisfaciendum suo in liberis pie instituendis officio, quod hodie plerique plane praetermittunt atque repudiant: quas officii sui partes si vel parentes, vel praeceptores hodie susciperent, praestarent, atque persolverent, mirus esset Religionis Fideique Christianae consensus atque concentus, qui nunc miserandum in modum divulsus est: certe non sic aut ignorantiae tenebris offusa obductaque jacerent, aut variarum dissidentiumque opinionum dissentionibus disturbarentur, dissolverentur, atque dissiparentur universa, ita ut hodie fieri videmus; de quo miserabili casu, omnibus bonis maxime dolendum est.

M. Verissimum quidem est, quod dicis: jam, quae Coenae Dominicae sit ratio, edissere.

Coena Dominica.

A. Eadem nimirum, quam Christus Dominus instituit[g]: qui EA, QUA TRADITUS EST, NOCTE, ACCEPIT PANEM, ET POSTQUAM GRATIAS EGISSET, FREGIT, ET DEDIT DISCIPULIS SUIS, DICENS; ACCIPITE, *ET EDITE:

g Matt. xxvi. 26—28. Marc. xiv. 22—24. Luc. xxii. 19, 20. 1 Cor. xi. 23—26.

* ET EDITE :] ACCIPITE, EDITE : D. F.

HOC EST CORPUS MEUM, QUOD PRO VOBIS FRANGITUR: HOC FACITE IN MEI COMMEMORATIONEM. AD EUNDEM MODUM ET POCULUM, PERACTA COENA, ACCEPIT ET QUUM GRATIAS EGISSET, DEDIT EIS, *DICENS, BIBITE EX HOC OMNES: HIC EST ENIM SANGUIS MEUS NOVI TESTAMENTI, QUI PRO VOBIS, ET PRO MULTIS, EFFUNDITUR IN REMISSIONEM PECCATORUM: HOC FACITE, QUOTIESCUNQUE BIBERITIS, IN MEI COMMEMORATIONEM. QUOTIESCUNQUE ENIM COMEDERITIS HUNC PANEM, ET DE POCULO BIBERITIS, MORTEM DOMINI †ANNUNCIABITIS, DONEC VENERIT. Haec est Coenae

* DICENS,] Abp. Parker has written *bibite* in the margin of the MS. as to be supplied after DICENS. The reading given above is that of the later impression of the first and of all the subsequent Editions. The earlier impression follows the MS. peracta coena, eis dedit, dicens, *Hoc Poculum Novum Testamentum est in meo Sanguine:* Hoc facite &c. In Poynet's Catechism,. . .Qui, ut Divus inquit Paulus, ea nocte qua tradebatur, accepit panem, et postquam gratias egisset, fregit ac dixit: Hoc meum est Corpus, quod pro vobis frangitur: Hoc facite in mei commemorationem. Ad eundem modum et poculum, peracta Coena, eis dedit, dicens, Hoc poculum Novum Testamentum est in meo Sanguine: Hoc facite, quotiescunque biberitis, in mei commemorationem. Haec erat forma et ratio Coenae Domini, quam tenere et observare debemus, quo memoria tanti beneficii, passionis et mortis Christi conservetur, ut Ille veniat et faciat nos, post hujus seculi finem, suae mensae assidere.

† ANNUNCIABITIS,] annun*tiatis* MS. Abp. Parker wrote in the margin...*an in futuro;* and the future appears in all the printed Books. Erasmus and Beza have...annuntiatis ... the Vulgate...annunciabitis. The Bishops' Bible (1572.) is the first which gives the present form. The Version called Edward the Sixth's New Testament (1552.) has...For as often as ye shall eate this bread, and drincke this cup, shew the Lordes death, tyl he come... and in a marginal note...*Some reade Ye shall shew.* The passage as it stands in the MS. and the first Edition appears to have been taken from the Paraphrase of Erasmus: the only variations are marked in the following Italics...*in ea nocte qua traditus est,* accepit panem, et, postquam gratias egisset, fregit, *ac dixit,* Accipite, edite; *hoc meum est corpus* quod pro vobis frangitur; hoc facite in mei commemorationem. Ad eundem modum et poculum, peracta coena, dicens, &c. Whitaker has καταγγελεῖτε. He has followed the Latin of Nowell throughout. His other variations from the Greek of

Dominicae forma atque ratio, quam, quoad ipse venerit, tenere et sancte observare oportet.

M. In quem usum?

A. Ut mortis Domini summique beneficii illius, quo per eam affecti sumus, gratam perpetuo memoriam celebremus et retineamus[h], et sicuti in Baptismo semel renati sumus, ita Coena Dominica ad vitam spiritualem atque sempiternam jugiter alamur atque sustentemur.

h Luc. xxii. 19. 1 Cor. xi. 24—26.

M. Baptismo ergo semel tantum initiari, ut et semel nasci, satis esse dicis; at Coenae Dominicae perinde atque alimenti usum identidem esse repetendum affirmas?

A. Sane, Praeceptor.

M. Duasne etiam in hoc Sacramento, ut in Baptismo, partes esse dicis?

A. Ita. Panem nempe et vinum[i], externa signa, quae oculis cernuntur, attrectantur manibus, gustu percipiuntur; et Christum ipsum[k], quo animae nostrae, ut proprio suo alimento, interius nutriuntur.

i Matt. xxvi. 26—29. Luc. xxii. 19, 20. 1 Cor. xi. 23—26.

k Joan. vi. 35, 48, 50—58. [1 Cor. x. 16, 17.]

M. *Et omnes peraeque utraque Sacramenti parte uti debere dicis?

A. Certe, Praeceptor; nam †cum Dominus ita diserte praeceperit[l], ‡de ejus mandato ulla ex parte derogare summum esset nefas.

l Matt. xxvi. 27. Marc. xiv. 23.

St. Paul are προεδίδοτο for παρεδίδοτο... καὶ τοῖς αὐτοῦ μαθηταῖς ἔδωκεν, εἰπών· for καὶ εἶπε...the insertion of ἔλαβε after τὸ ποτήριον...of καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς between δειπνῆσαι and λέγων...and the substitution of πίετε ἐκ τούτου (ἐξ αὐτοῦ St. Matthew) πάντες, τοῦτο γὰρ ἐστὶ τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ ὑμῶν καὶ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν... from the Gospel for—τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι. of 1 Cor. xi.

It is observable that Nowell has combined the ὑπὲρ ὑμῶν of St. Luke with the περὶ πολλῶν of St. Matthew and St. Mark, precisely as in the Prayer of Consecration in our Communion Service.

* Et omnes peraeque] Omnes *ergo* peraeque...MS.

† cum] *quum* MS. Mill.

‡ de ejus mandato ——nefas.] it were a most hie offense in any part to abridge his com-

M. *Cur duo signa adhiberi hic Dominus voluit?

A. Primum, quo mortis suae, quam lacero corpore, et perfosso latere[m], ac †toto sanguine effuso perpessus est, expressior esset imago, ‡et ut ejus memoria animis nostris infixa altius haereret, utriusque corporis pariter atque sanguinis signum separatim exhibuit. Deinde, ut infirmitati nostrae consuleret Dominus §atque mederetur, ‖manifesteque declararet, sicuti panis[n] ad corpora nutrienda, ita et corpus suum ad animas nostras spiritualiter alendas, vim atque efficacitatem summam habere; ¶et sicut

[m] Joan. xix. 34.

[n] Joan. vi. 50, 55, 56.

mandement. Norton. *δεινὸν ἂν εἴη τῷ αὐτοῦ παραγγέλματι ἀφαιρεῖν τι.* Whitaker.

* Cur duo signa &c.] In the MS. this Question stands before that beginning...Et omnes peraeque...

† toto sanguine effuso] So in Bp. Jer. Taylor's Life of Christ, ad Section xvi. §. 4. (vol. iii. 394. Bp. Heber's ed.) ...'And so great a love had 'our Lord, that He suffered His 'heart to be opened, to show, 'that as Eve was formed from 'the side of Adam, so was the 'church to be from the side 'of her Lord, receiving from 'thence life and spiritual nutri-'ment; which He ministered in 'so great abundance, and suf-'fered Himself to be pierced, 'that all His blood did stream 'over us, until He made the 'fountain dry, and reserved no-'thing of that by which He 'knew His Church was to *live* '*and move and have her being.*'

The former notion was a favourite with S. Augustin. 'Dor-'mit Adam ut fiat Eva, moritur 'Christus ut fiat Ecclesia; dor-'mienti Adae fit Eva de latere, 'mortuo Christo lancea percu-'titur latus, ut profluant Sacra-'menta quibus formetur Eccle-'sia.' Tract. ix. in cap. ii. Evangel. S. Joannis. Compare Enarrat. in Psalm. xl. §. 10. and Serm. ccxviii. in Vigiliis Paschae, §. 14. In Poynet, 'vinum autem ponatur vice et 'loco sanguinis, *abunde* pro 'nobis *fusi.*'

‡ et ut ejus] ut*que* ejus MS.

§ atque mederetur,] *εἶτα δὲ, ἵνα τῇ ἡμετέρᾳ ἀσθενείᾳ φάρμακον προσενεγκὼν βοηθήσῃ.* Whitaker.

‖ manifesteque declararet,] manifeste declararet, MS.

¶ et sicut] et sicu*ti*, MS. Abp. Parker has written with red pencil in the margin...*Augustius loquendum de vi et virtute Sacramenti.* Compare the Church-Catechism:

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

vino hominum corda exhilarantur, et roborantur vires, ita sanguine suo animas nostras refici atque recreari; ut non cibum modo se, sed et potum[o] etiam nostrum esse, certo statuentes, nusquam nisi in ipso solo nutrimenti spiritualis atque sempiternae vitae partem ullam quaeramus.

o Joan. vi. 35, 53—56.

M. Beneficiorum ergo, quae commemorasti, non imago tantum, sed et ipsa veritas in Coena exhibetur?

A. Quid ni? Quum enim Christus ipsa sit Veritas[p], non dubium est, quin quod verbis testatur, et signis repraesentat, id revera etiam praestet, et nobis exhibeat; quodque sibi fidentes tam certo faciat corporis atque sanguinis sui participes[q], quam certo se panem atque vinum ore et ventriculo recepisse sciunt.

p Joan. i. 17. et xiv. 6.

q Joan. vi. 54, [56—58,] 63, 64. 1 Cor. x. 16, 17.

M. Quum nos in terris versemur, Christi vero corpus in coelo sit, quomodo fieri potest, quod dicis?

A. Mentes atque animos humo excitare, et in coelum[r], ubi Christus est, per fidem erigere, debemus.

r Joan. vi. 62, 63. Col. iii. 1. Heb. iv. 14—16.

M. Recipiendi ergo corporis et sanguinis Dominici rationem, fide constare dicis?

A. Sane. Nam quum mortuum Christum credimus, quo nos a morte liberaret; excitatum, item, *quo nobis vitam acquireret[s]; redemptionis per mortem suam partae, †ac vitae, omniumque adeo suorum bonorum participes nos habet, eaque conjunctione, qua caput et sua membra[t] inter se ‡cohaerent,

s Joan. vi. [33,] 35. Act. iv. 10—12. Rom. iv. 24, 25. et v. 8, [10.] et xiv. 9.

t 1 Cor. vi. 15. et xii. 27. Eph. iv. 15, 16. et v. 30. [Col. ii. 19.]

In Poynet, 'Ac quemadmodum pane et vino vita nostra 'naturalis sustinetur ac nutritur, sic corpore, id est, carne 'et sanguine Christi, anima per 'fidem nutritur, et vegetatur 'ad vitam coelestem et spiritualem.'

* quo nobis vitam] quo vitam nobis MS.

† ac vitae,] *et* vitae, MS.

‡ cohaerent —— coalescamus.] In MS. cohaerent, nos *ut in unum cum ipso corpus coa-*

arcana mirificaque Spiritus sui virtute sibi copulat: ita ut nos corporis sui membra, et ex ejus carne atque ossibus simus, et in unum cum ipso corpus coalescamus.

M. *An ergo ut ista conjunctio efficiatur, panem et vinum in substantiam carnis et sanguinis Christi mutari imaginaris?

A. Nihil opus est hujusmodi mutationem com-

lescamus, arcana mirificaque Spiritus sui virtute sibi copulat: *corporis atque sanguinis sui nutrimento plane Divino, et salutis* atque immortalitatis plenissimo, Spiritus Sancti opera nobis communicato, a nobis vero fide, quasi animae nostrae ore excepto, nos ad aeternam vitam jugiter alit et sustentat. Compare the Answer beginning .... In utroque Sacramento. p. 172.

Abp. Parker has underlined ... eaque conjunctione ... with his red pencil, and made a note in the margin, which appears to be...*hic inserenda plenior vis, &c.*

* An ergo &c.] This Question and Answer do not appear in the MS. They were inserted in the earlier impression of the First Edition in compliance with the hint of Abp. Parker mentioned in the last note, and the alterations made in consequence of this addition have made the arrangement of the matter in the next five pages of the MS. quite different from that of the printed books.

In the MS. the Answer beginning...Sane. Nam quum, &c. is followed by

M. Soli ergo fideles, &c. i. e. in the printed books, *M.* An ergo soli fideles, &c.

A. Soli omnino, &c. See p. 175.

Then comes

M. Non ergo panem, &c. i. e. *M.* Quamobrem corpus, &c.

A. Nequaquam. Hoc enim esset, &c. i. e. *A.* Quia illud esset, &c.

M. Cur ergo exitialis est impiis, &c. See p. 176.

A. Quia ad sancta, &c. See p. 176.

Then

M. Ex iis quae jam de Coena Dominica, &c.

A. Minime vero ita offertur, &c.

M. Sacra igitur Coena, &c.

A. Planissime. Nam Panis, &c. See p. 175.

Then

M. An non ergo aliter, &c. i. e. *A.* Aliter ergo etiam quam, &c.

A. CHRISTUS tum se nobis, &c. See p. 172.

Then

M. Jam nostrum porro, &c. i. e. *M.* Nostrum igitur quod sit, &c. p. 176. after which the order of the MS. is the same as that of the printed books.

minisci. Nam et Sacrae Literae, et optimi atque antiquissimi etiam interpretes docent per Baptismum itidem membra nos corporis Christi[u], et ex ejus carne atque ossibus esse, et in unum cum ipso corpus coalescere: cum nulla interim mutatio ejusmodi in aqua ipsa efficiatur.

u Rom. vi. 3. 1 Cor. xii. 12, 13. Gal. iii. 27. Eph. iv. 15, 16. et v. 30.

M. *Perge.

A. In utroque Sacramento, rerum externarum naturis non mutatis, sed accedente Divino verbo[v], gratiaque coelesti, ea est efficientia, ut sicuti per Baptismum semel regeneramur[w] in Christo, et in ejus corpus primum quasi cooptamur et inserimur, ita Coenam Dominicam rite percipientes[x], corporis et sanguinis sui nutrimento plane Divino, et salutis atque immortalitatis plenissimo, Spiritus Sancti opera nobis communicato, a nobis vero fide, quasi animae nostrae ore, excepto, ad aeternam vitam[y] jugiter alamur atque sustentemur; utrobique in unum cum Christo corpus coalescentes.

v Eph. v. 26. Tit. iii. 5.

w Joan. iii. 5. Tit. iii. 5.

x Joan. vi. 35, 51, 54, 55. 1 Cor. xi. 28, 29.

y Joan. vi. 51, 54, [57, 58.]

M. †Aliter ergo etiam quam per solam Coenam sese nobis Christus exhibet, arctissimaque nos conjunctione sibi copulat.

A. ‡Christus tum se nobis auctorem Salutis in primis exhibuit, quum morti sese pro nobis objecit[z], ne nos merita morte periremus. Per Evangelium[a] §item sese fidelibus exhibet, ||et clare docet, se panem esse illum vivum, qui de coelo ¶ad nutriendas sibi

z Rom. iv. 25 et v. 8. 1 Cor. xv. 3. 2 Cor. v. 14, 15, 21.

a Marc. xvi. 15, 16. Joan. vi. 35, 47, 48. Rom. i. 16. 1 Cor. xv. 1. 2 Cor. iv. 4.

* Perge. ——cum Christo corpus coalescentes.] This Question and Answer do not appear in the MS.

† *M.* Aliter ergo &c.] An non ergo aliter authorem salutis se nobis exhibet Christus, quam per solam coenam? MS.

‡ *A.* Christus——exhibuit,] CHRISTUS tum se nobis *in primis dedit* MS.

§ item sese—exhibet,] item sese *nobis* exhibet, MS. ἑαυτὸν τοῖς πιστοῖς κοινωνεῖ. Whitaker.

|| et clare——panem esse] *sicuti* clare docet *dicens* se panem esse, &c. MS.

¶ ad nutriendas——descendit.] ad nutriendas animas *nostras* descendit. MS.

fidentium animas descendit. *Sed et in Baptismo[b], ut ante est explicatum, †Christus se nobis efficienter exhibuit, ‡quod nos tunc Christianos effecerit.

[b] Marc. xvi. 16. Rom. vi. 3—8. 1 Cor. xii. 13. Gal. iii. 26, 27.

M. Neque minus arcta conjunctionis vincula in Coena esse dicis?

A. In Coena vero Dominica et illa, quam dixi, communicatio nobis confirmatur et augetur[c] etiam, §dum quisque eam ad se pertinere, et peculiari quadam ratione sibi Christum exhiberi, ut eo quam plenissime conjunctissimeque perfruatur, tum verbis, tum mysteriis Divinis certior fit: ‖ut non animae solum nostrae, ejus sacro corpore atque sanguine, tanquam proprio suo alimento, nutriantur, sed et corporibus etiam nostris, quod vitae aeternae symbolis communicent, ¶quasi dato pignore, resurrectionis atque immortalitatis certa spes confirmetur: **quo tandem Christo habitante in nobis, et nobis vicissim in Christo manentibus[d], non modo vitam aeternam, sed et gloriam, quam ipsi dedit Pater, nos etiam per Christum in nobis manentem consequamur.

[c] Matt. xxvi. 26. 1 Cor. x. 16, [17. et xi. 26.]

[d] Joan. vi. 54, 56, 57. et xvii. 22, [23.]

* Sed et in Baptismo, &c.] descendit: nos esse carnem de carne sua, et ossa ex ossibus ejus: Itaque nos unum cum ipso esse, sicut et ipse cum Patre unum est. Sed et in Baptismo, &c. MS. *καὶ δὴ καὶ διὰ Βαπτίσματος κοινωνοὶ τοῦ Χριστοῦ ἀληθῶς γεγόναμεν, Χριστιανοὶ τότε ἀποδειχθέντες, ὥσπερ καὶ ἄνω ἤδη εἴρηται ἡμῖν.* Whitaker.

† Christus——exhibuit,] CHRISTUS nobis *exhibetur.* MS

‡ quod nos——effecerit.] This and the Question immediately following were inserted after the revision of the MS. in which, without any remark from the Teacher, the Answer continues...exhibetur. In Coena vero Dominica, &c.

§ dum quisque &c.] for that eche man is both by the wordes and mysteries of God ascertained that the same belongeth to him selfe. Norton.

‖ ut non] *ita* ut non MS.

¶ quasi dato pignore,] Opposite these words, there are two marks of the red pencil in the margin of the MS.

** quo tandem——esse statuo.] This paragraph does not appear in the MS. The Answer ends with...confirmetur, and is followed by *M.* Jam nostrum porro, &c. See the end of note *, page 171.

*Summa illa sit: sicuti non crassam aliquam conjunctionem imaginor, ita arcanam et mirificam illam corporis Christi in Coena communicationem arctissimam, certissimam, verissimam, et plane summam esse statuo.

M. Ex iis quae jam de Coena Dominica commemorasti, †videor mihi colligere, eam non in hunc finem institutam esse, ut Christi corpus Deo Patri pro peccatis in sacrificium offeratur.

A. Minime vero ita offertur. Nam ipse ut corpore suo vescamur[e], non ut illud offeramus, cum Coenam suam instituerit, praecepit. Offerendi[f] vero pro peccatis praerogativa ad solum Christum, ut qui aeternus ille sit sacerdos, pertinet, qui et unicum illud perpetuumque sacrificium moriens in cruce pro Salute nostra semel fecit, illique abunde in omne tempus satisfecit. Nobis vero nihil restat, nisi ut aeterni illius sacrificii usum fructum nobis ab ipso Domino legatum ‡gratis animis capiamus: quod quidem in Coena Dominica maxime facimus.

e Matt. xxvi. 26. 1 Cor. xi. 24, 25.
f [Dan. ix. 24, 26, 27.] Heb. v. 6, 9. et vii. 27. et ix. 26—28. et x. 10—14.

M. Sacra igitur Coena, ut video, ad mortem Christi, ejusque in cruce perpetratum semel sacrificium, quo solo placatus nobis Deus efficitur, nos remittit.

* Summa——statuo.] In a summe I say thus: As I imagine not any grosse joyning, so I affirme that same secret and marueilous communicating of Christes body in his Supper, to be most nere and straite, most assured, most true, and altogether most high and perfect. Norton.

† videor mihi colligere,] These words are underlined with the red pencil. Compare page 30. note *. Mee semes I may gather. Norton.

‡ gratis animis] These words were first inserted in the second Edition. They are not represented in Norton's Translation which was published in the same year. For us there is nothing left to do, but to take the use and benefite of that eternall sacrifice bequethed us by the Lord hym selfe, which we chiefely do in the Lorde's Supper.

A. Planissime. Nam panis et vini symbolis nobis confirmatur Christi corpus, ut semel pro nobis ad nos cum Deo in gratiam reconciliandos[g], hostia immolata fuit, sanguis ejus semel ad eluendas peccatorum nostrorum maculas effusus; ita *nunc quoque fidelibus in Sacra ejus Coena utrumque exhiberi[h]: ut reconciliationem gratiae ad nos pertinere certo sciamus, fructumque redemptionis per mortem ejus partae capiamus atque percipiamus.

g Rom. iii. 24, 25; et v. 6. et ix. 26. 1 Cor. xv. 3. 2 Cor. v. 14, 15. Heb. ix. 28. 1 Pet. iii. 18.

h Matt. xxvi. 26—28. Luc. xxii. 19, 20. 1 Cor. x. 16. et xi. 24—26.

M. †An ergo soli fideles corpore et sanguine Christi pascuntur?

A. Soli omnino; cum quibus enim corpus suum, cum iisdem et vitam aeternam[i], ut dixi, communicat.

i Joan. vi. 51. —58.

M. ‡Quamobrem corpus et sanguinem Christi in pane et calice includi, aut panem, et vinum in substantiam corporis et sanguinis ejus mutari non fateris?

A. §Quia illud esset veritatem[k] corporis Christi in dubium vocare, Christum ipsum contumelia afficere, eos etiam, qui Sacramentum recipiunt, horrore perfundere, si vel corpus ejus tam angusto loco includi, ‖aut in multis simul locis esse[l], vel carnem ejus in ore dentibus mandi[m], et perinde atque

k Luc. xxiv. 39. Joan. xx. 25, 27.

l Matt. xxviii. 6. Luc. xxiv. 6. Joan. xvi. 28.

m Joan. vi. 52, 60, 61.

* nunc quoque fidelibus] nunc quoque *nobis* MS.

† An ergo soli fideles] Soli ergo fideles MS. Are then the onely faythfull fed wyth Christe's body and bloud? Norton. In the MS. this Question comes immediately after the Answer commencing .... Sane. Nam quum, &c. See p. 170.

‡ Quamobrem &c.] *M.* Non ergo panem et vinum in carnē et sanguinē mutari, nec CHRISTI corpus et sanguinem in pane caliceque includi imaginaris? MS.

§ *A.* Quia illud esset] *Nequaquam; hoc enim* esset.... MS.

‖ aut in multis simul locis esse,] There is a line drawn under these words in the MS. and a mark in the margin intended to call attention to the place. Afterwards, as appears from the colour of the ink, the pen was drawn through them.

alium cibum extenuari atque manducari *imaginaremur.

M. Cur ergo exitialis est impiis Sacramenti communicatio, †si hujusmodi mutatio non fiat?

A. Quia ad sancta et Divina mysteria per hypocrisin[n] et simulationem accedunt, eaque impie cum Domini ipsius, qui ea instituit, summa injuria contumeliaque profanant.

n 1 Cor. xi. 27, 29.

M. Nostrum igitur ‡quid sit officium, ut recte ad Coenam Dominicam accedamus, edissere.

A. Illud ipsum quod Sacris Scripturis docemur: ut videlicet nos ipsos exploremus[o], num vera simus Christi membra.

o 1 Cor. xi. 28, 31.

M. Quibus id notis atque indiciis §manifeste deprehendemus?

A. Primum, si ex animo nos poeniteat[p] peccatorum nostrorum, quae Christum ad mortem[q], cujus nunc mysteria nobis traduntur, adegerunt: deinde si certa[r] spe de Dei per Christum misericordia nos sustineamus atque nitamur, cum grata redemptionis per mortem ejus acquisitae memoria[s]. Praeterea, si de vita in futurum[t] pie degenda seriam cogitationem et destinatum propositum suscipiamus. Postremo, || cum conjunctionis etiam charitatisque inter homines mutuae symbolum[u] in Coena Dominica contineatur,

p Jer. xxiv. 7. et xxix. 13. Joel. ii. 12, 13, 16, 17.

q Esa. liii. toto. [Zach. xii. 10.] Rom. iv. 25. 1 Pet. ii. 24. [et iii. 18.]

r Luc. xv. 7. et xviii. 13, 14. Rom. v. 5, 8, 9. 1 Tim. i. 14—16.

s Luc. xxii. 19. 1 Cor. xi. 24—26.

t [Rom. vi. 6, 11—13.] Tit. ii. 11—14. 1 Pet. ii. 24. et iv. 1—3. 2 Pet. ii. 20—22.

u [Act. ii. 42, 46.] 1 Cor. x. 17.

*imaginaremur.] *statueremus.* MS.

† si——fiat?] The MS. has ...si *externa tantum symbola recipiant?* There is the same mark in the margin, and these words have a line drawn under and through them in the same way as those noticed in note || on the preceding page.

‡ quid sit] The first Ed. has ...Nostrum igitur *quod* sit. The MS. has...*Jam* nostrum *quoque porro quod* sit officium, &c. In the MS. the Question...*M.* Ex iis quae jam de Coena Dominica &c. comes in here. See page 171. note *.

§ manifeste] manifes*to* MS.

|| cum] *quum* MS. Mill. Finally, if, seing in the Lorde's Supper is conteyned also a tokening of friendship and love among men, &c. Norton.

si proximos[v], id est, mortales omnes fraterno amore, sine ulla malevolentia odiove, prosequamur.

M. An quisquam ista, quae commemoras, omnia plene perfecteque praestare potest?

A. Absolutio omnibus numeris perfecta, in qua nihil desideretur, in homine[w], quoad hunc mundum incolit, inveniri non potest; neque tamen imperfectio, qua laboramus, nos ab accessu ad Coenam Dominicam, quam imperfectionis nostrae atque imbecillitatis subsidium esse Dominus voluit, arcere debet: imo si perfecti essemus, nullum inter nos amplius usum Coena jam haberet. Huc tamen quae dixi spectant, ut poenitentiam[x] quisque, fidemque[y], atque caritatem[z], quoad ejus fieri potest, *sinceram, et sine fuco, ad Coenam accedens secum adferat.

M. Verum quum antea dicebas, ad fidei confirmationem valere Sacramenta, quomodo jam fidem ad ea adferendam esse dicis?

A. Minime ista pugnant; fidem[a] enim in nobis inchoatam esse oportet, †ad quam alendam et roborandam Dominus Sacramenta instituit, quae ad confirmandas[b] et quasi obsignandas in cordibus nostris Dei promissiones, permagna momenta adferunt.

M. Superest adhuc ut dicas, ad quos proprie Sacramentorum pertineat administratio.

A. Quum pascendi verbo Dei gregis Dominici, Sacramentaque[c] administrandi officia atque munera sint inter se junctissima, non est dubium quin eorum

v Matt. xxii. 39. Luc. x. 27. Rom. xiii. toto.

w Ecc. vii. 20. Matt. xix. 21. Rom. vii. 18. 1 Cor. xiii. 9, 10, 12. Phil. iii. 12, 13.

x [Ps. xxvi. 5, 6. et li. 14, 17. et lxvi. 18, 19.] Jer. xxiv. 7. et xxix. 13. Joel. ii. 12, 13. Zach. xii. 10. Jac. iv. 8].

y Gal. v. 6. Col. i. 4, 23. et ii. 5. 1 Tim. i. 5. 2 Tim. i. 5.

z [Matt. v. 23, 24. 1 Cor. xiii. 2. 1 Pet. iv. 8.]

a Rom. i. 17. 1 Thess. iii. 10. 2 Thess. i. 3. Heb. vi. 1.

b Act ii. 42. Rom. iv. 11. et vi. 4. et xv. 8. Gal. iii. 26, 27. Eph. ii. 11—13. et iv. 5. Col. ii. 11, 12. 1 Pet. iii. 21.

c Matt. xxviii. 19. Marc. xvi. 15, 16. Act. ii. 38, 41. et viii. 12, 35—38.

* sinceram,] *sync*eram, MS. all the early Edd. and Randolph. Comp. page 25, note †. page 106, note †. and page 119, note *.

† ad quam alendam——adferunt.] Instead of this the MS. has...esse oportet; *verum id non est satis; et proinde* Dominus ad eam alendam et roborandam Sacramenta instituit. *Atque hoc est quod Paulus dicit, ea ad* obsignandas Dei promissiones *valere.*

administratio ad eos pertineat proprie, quibus publice docendi munus est demandatum. Nam ut in Coena Dominus ipse[d], publici ministri officio fungens, exemplum suum ad imitandum proposuit, ita baptizandi pariter atque docendi munus Apostolis suis peculiariter delegavit.

d Matt. xxvi. 26, &c. Marc. xiv. 22. Luc. xxii. 19. 1 Cor. xi. 23—25.

M. Suntne promiscue omnes nullo discrimine ad Sacramenta a pastoribus admittendi?

A. Olim, *cum adulti et natu grandiores[e] ad Religionem nostram accederent, ne ad Baptismum quidem admittebantur, nisi prius de eorum fide in praecipuis Christianae Religionis articulis constaret. †Nunc quia infantes soli baptizantur, nullus potest adhiberi delectus. ‡Diversa est de Coena ratio; ad quam §cum non nisi adulta jam aetate accedant, si quem indignum esse palam constiterit, is ad Coenam a pastore minime est admittendus, quia sine Sacramenti id ||profanatione fieri non potest.

e Act. ii. 41. et viii. 12, 37. et xviii. 8.

M. Cur Dominus igitur Judam proditorem[f] a Coenae suae communione non arcebat?

f Matt. xxvi. 21, 22. Marc. xiv. 18, 19. Joan. xiii. 21—26.

A. Quia ejus impietas, utut erat Domino cognita, ¶nondum tamen erat palam nota.

M. Hypocritas ergo ministri arcere non possunt?

A. Non[g], quoad occulta eorum nequitia fuerit.

g Matt. xiii. 28—30, 39. 1 Cor. iv. 5. [et v. 10.]

* cum] *quum.* Mill.

† Nunc quia infantes soli] The MS., the first Edition, and the earlier impression of the Second, have, Nunc quia soli infantes. The Service for the Ministration of Baptism to such as are of riper years, was added to the Book of Common Prayer at the last Review in 1662. See Short's History of the Church of England, vol. ii. p. 320.

‡ Diversa est &c.] Otherwise it is of the Lorde's Supper, &c. Norton.

§ cum] *quum.* Mill.

|| profanatione] pro*ph*anatione MS. The *ph* underlined and *f* in the margin by another hand and in different ink. See page 33, note §.

¶ nondum tamen erat] So the first Ed. and C. with the MS. In the rest, nondum erat.

M. Quum ergo Sacramentis boni pariter ac mali promiscue et communiter utantur, quae potest in illis certa esse atque stabilis conscientiarum fiducia, quod tu paulo antea affirmabas?

A. Quamvis impii[h], quantum ad ipsos spectat, Dei dona in Sacramentis oblata non recipiant, sed respuant, et seipsos frustrentur, pii[i] tamen, qui per fidem Christum in illis ejusque gratiam quaerunt, optima mentis conscientia, et consolatione gratissima, ex salutis atque solidae felicitatis certa spe, nunquam destituuntur aut fraudantur.

h Joan. xiii. 26, 27. Rom. iii. 3, 4. 1 Cor. x. 21, 22. [et xi. 27, 29.]

i 1 Cor. x. 16. et xi. 28, 31.

M. At si quos pastor indignos esse vel ipse cognoverit, *vel clam admonitus fuerit, eos certe a communione licebit excludere?

A. †Tales et concionibus publicis, modo ne nominatim eos proferat, aut infamiam illis maculamve inurat, sed suae tantum conscientiae ‡suspicione et conjectura eos perstringat atque coarguat, et admonere debet, et privatim graviter etiam deterrere potest; arcere vero a communione, nisi legitima Ecclesiae cognitio judiciumque intercesserit, non licebit.

M. Quod ergo remedium huic malo inveniendum est, atque adhibendum?

A. In Ecclesiis bene institutis atque moratis, certa, ut §antea dixi[k], ratio atque ordo gubernationis instituebatur atque observabatur. Deligebantur se-

k Matt. xviii. 15—17. Act. xiv. 23. et xv. 4, 6, 22, 24. et xx. 17, 28. 1 Cor. vi. 1, 2. et xii. 28. et xiv. 26, 40. 1 Tim. v. 17. Tit. i. 5.

* vel clam admonitus] *clam* was inserted in the margin of the MS. on the revision.

† Tales———non licebit.] Such he may both in publike sermons admonishe, so he utter them not by name, or blott them with stayne or infamye, but pinch them and reproue them onely with suspicion of their owne conscience and with conjecture; and he may also priuately greuously threaten them; but put them backe from the Communion he may not, unlesse the lawfull examination and judgment of the Chirch be first had. Norton.

‡ suspicione] susp*iti*one MS. and all the Edd. before D.

§ antea] See page 106.

niores, id est, magistratus ecclesiastici, qui disciplinam ecclesiasticam tenerent atque colerent. *Ad hos authoritas, animadversio, atque castigatio censoria pertinebant: †hi, adhibito etiam pastore, si quos esse cognoverant[l], qui ‡vel opinionibus falsis, vel §turbulentis erroribus, vel anilibus superstitionibus, vel vita vitiosa flagitiosaque magnam publice offensionem Ecclesiae Dei adferrent, quique sine Coenae Dominicae profanatione accedere non possent, eos a communione repellebant, atque rejiciebant, neque rursum admittebant, donec poenitentia publica Ecclesiae satisfecissent.

l 1 Cor. v. 1, 4, 5, 13. et xi. 16—22. [Gal. v. 12. 1 Tim. i. 19, 20.]

M. Quis debet esse poenitentiae publicae modus?

A. ‖Qui falsarum opinionum commentis, pietatem veram laedere, et Religionem labefactare conantur[m], aut vitiosa atque flagitiosa vita graves et publicas offensiones concitarunt, eos aequum est, Ecclesiae, cui ita facta est offensio, publice satisfacere[n]: id est, suum coram tota congregatione peccatum ingenue agnoscere et confiteri, palamque testari, sibi ex animo dolere, quod Deum Optimum Maximum tam graviter offenderint; Religionem Christianam, quam sunt professi, Ecclesiam, in qua censebantur, quantum in ipsis quidem fuerat, ignominia affecerint; quodque non peccato solum, sed ¶pernicioso etiam exemplo

m 1 Cor. x. 32. 1 Thess. v. 14. 2 Thess. iii. 14, 15. [1 Tim. v. 19, 20.] Tit. iii. 10, 11.

n [1 Cor. iv. 21.] 2 Cor. ii. 6. et vii. 9, 10.

* Ad hos——pertinebant:] To these belonged the authoritie, loking to, and correction, like Censors. Norton.

† hi, adhibito] So MS. All the early Edd. except C. have *hii*. Compare page 100. note†.

‡ vel opinionibus——flagitiosaque] inserted on the revision, before which the MS. had...qui vita *impia* magnam publice, &c.

§ turbulentis] or troublesome errours, or vaine superstitions. Norton.

‖ Qui falsarum——conantur,] Such as goe about with deuices of false opinions to hurt true godlinesse, and shake religion. Norton.

¶ pernicioso] per*nitio*so all the early Edd. except C. Compare page 40. note §.

aliis nocuerint: a Deo primum, deinde ab ejus Ecclesia veniam se petere atque precari.

M. *Quid deinde fiet?

A. Postremo, ut in Ecclesiam, e qua suo merito ejecti sunt, et ad sancta ejus mysteria rursum admittantur, suppliciter postulare atque orare †debent. In summa, eam adhiberi in poenitentia publica moderationem° oportet, ‡ut neque severitate nimia, qui peccavit, animum despondeat, neque rursum facilitate nimia, Ecclesiae disciplina labatur, atque ejus imminuatur auctoritas, caeterique ad similia audenda animentur atque incitentur. Sed ubi[p] seniorum pastorisque judicio, et ejus, qui peccavit, castigationi, et exemplo aliorum satisfactum fuerit, rursum ad communionem Ecclesiae, qui erat excommunicatus, admittebatur.

° 2 Cor. ii. 6—10.

p 2 Cor. ii. 6—10.

M. §Video te, fili mi, Christianae pietatis sum- *Conclusio cum exhortatione.*

* *M.* Quid deinde fiet?] This Question was introduced on the revision of the MS.

† debent,] This word was inserted in the later impression of the First Edition. When Nowell divided the Answer, as mentioned in the preceding note, he interlined...*eos oportet* ... to be introduced after... orare. The earlier impression, however, exhibits, atque orare. In summa, &c. as it stood before the revision of the MS.

‡ ut neque——despondeat,] that neither by too much seueritie, he that hath sinned do despeire. Norton.

§ Video te——videaris.] Video te, fili mi, *prima ac puerili* Christianae pietatis *institutione atque doctrina exercitatum et bene formatum esse, ejusque* summam *memoria* tenere. C. Video te, fili mi, *primae* Christianae pietatis *institutione bene formatum esse, ejusque* summam *memoria* tenere. D.E.F. I see, my childe, that thou well vnderstandest the summe of Christian godlinesse. Now it resteth that thou so direct thy life by the rule of this godly knowledge, that thou seeme not to haue learned these thinges in vaine. Norton. Αἰσθάνομαι σοῦ, ὦ τέκνον, τὴν πρώτην καὶ παιδικὴν τῆς Χριστιανικῆς εὐσεβείας στοιχείωσιν καὶ διδασκαλίαν εὖ ἠσκημένου καὶ πεπαιδευμένου, καὶ τὸ κεφάλαιον αὐτῆς ἀπὸ μνήμης εἰπεῖν δυναμένου. Λοιπὸν οὖν, πρὸς τοῦτον τῆς εὐσεβοῦς γνώσεως κανόνα τὸν σοῦ βίον οἰκονομεῖν, ἵνα μὴ νομισθῇς μάτην πεπαιδεῦσθαι αὐτήν. Whitaker.

mam exacte tenere. Superest ut ad hanc cognitionis piae regulam vitam tuam ita dirigas, ne frustra ista didicisse videaris. Non enim qui audiunt tantum[q] intelligunt que verbum Dei, sed qui Dei voluntati obsequuntur, atque imperio ejus obtemperant, beati erunt. Imo servus ille, qui Domini voluntatem noverit, neque obsecundarit, gravius vapulabit: [r]adeo nihil prodest pietatis religionisque verae intelligentia, nisi vitae etiam integritas, innocentia, atque sanctitas accedant. Age igitur, mi fili, omni cura et cogitatione in hoc incumbe, ut ne in officio labaris, aut ab hac piae vitae norma atque praescriptione unquam aberres.

q Matt. vii. 21. et xii. 50. Luc. xi. 28. Rom. ii. 13. Jac. i. 22, 23.

r Luc. xii. 47, 48. Jac. iv. 17.

A. Dabo operam, venerande Praeceptor, *et nihil praetermittam, quantum quidem facere, et omni ope atque opera eniti possum, quo professioni nominique Christiano respondeam. Sed et a Deo Optimo Maximo supplex precibus et votis omnibus semper exposcam, ne coelestis doctrinae suae semen in animo meo quasi arido sterilique[s] solo exceptum perire sinat; sed gratiae suae Divino rore cordis mei siccitatem †sterilitatemque ita irriget atque foecundet[t], ut uberes pietatis fructus feram, in regni coelestis horreum[u] et cellam condendos atque reponendos.

s Matt. xiii. 4—7, 19—22. [Heb. vi. 8.]

t Ps. i. 3. [et xcii. 12—14. Es. lv. 10—13. Jer. xvii. 7, 8.]

M. Ita facito, mi fili, neque dubita, quin ‡uti hanc mentem voluntatemque, Deo duce[v], suscepisti, ita studii hujus tui, conatusque pii eventum et exitum, quem optas atque exspectas, id est, optimum, §felicissimumque reperturus sis atque habiturus.

Matt. xiii. 8, 23.

u Matt. iii. 12. [et xiii. 39—41.] Luc. iii. 17.

v 2 Cor. iii. 5. Phil. ii. 13.

* et nihil] Before the revision of the MS. *ut* nihil...

† sterilitatemque] inserted on the revision.

‡ uti——ita] Inserted on the revision of the MS. before which it stood....quin studii hujus tui...

§ felicissimumque] *foe*licissimumque MS. all the early Edd. and Randolph. Compare page 65, note ‡.

VOCABULA NOSTRATIA,

ET

LOQUENDI FORMAE

CHRISTIANORUM PROPRIAE,

IN QUIBUS

A COMMUNI MORE VERBORUM LATINORUM DISCESSUM EST,

EX LITERARUM ORDINE SEQUUNTUR.

A.

Angelus, Graeca vox: Latine, nuntius, internuntius, legatus, index.

Angeli, id est, spiritus, vel mentes coelestes, nostrum: veteres Graeci daemonas, Latini genios vel lares appellarunt.

Animalis[a] *homo*, vide *Caro*.

Apostolus, Graece: Latine, Legatus.

B.

Baptismus[b], vide *Sacramentum*.

Benedicere, vide *Maledicere*.

Blasphemia[b], Graec. Latine exsecratio, maledictum maximum in Deum.

C.

Caput, pro praecipua parte, *Membra*, pro aliis partibus rei alicujus, ut et corpus[c], pro universitate aut societate populi usurpant Cicero et Livius: ut, totum corpus Reipublicae curare, unum corpus Reipublicae esse, Civitatis corpus, unum corpus conciliumque totius Peloponnesi[d].

[a] *Animalis*] Castalio has used this word for ψυχικός, except in S. James iii. 15, where he translates it by *humana*.

[b] *Baptismus, Blasphemia*] These two articles were first inserted in D.

[c] ut et corpus,] *et* was inserted in the later impression of the first Edition. Compare p. 65. note §.

[d] Peloponnesi.] Pelop*onesi*. in the Edd. previous to Cleaver.

Cicero. Cur non et Ecclesiae[e] corpus, id est, piorum universitas, vel Respublica Christiana? Unius corporis esse, id est, societatis. Livius. Christus Ecclesiae caput, nos Ecclesiae membra: Latinitas in his est ferenda. At corpus Christi, pro Ecclesia, et piorum universitate; et nos membra Christi, aut membra corporis Christi, locutiones nostrae propriae sunt.

Caro, pro genere humano, ut, Omnis caro foenum, nostrum.

Caro, item pro vitiosa et corrupta natura; et *carnalis* vel *animalis*, vel *vetus homo*, pro tali natura praedito. Sic filii[f] irae, id est, in gravissima apud Deum offensa. Carnem, membra terrestria mortificare, carnem crucifigere, veterem hominem deponere, exuere, crucifigere, expurgare[g] vetus fermentum, nostra sunt propria. Et contra, spiritus, spiritualis, vel spiritalis[h], novitas spiritus, novus homo, nova creatura, renovari spiritu, ambulare secundum spiritum, nova conspersio, novum hominem induere, regenerari, regeneratio[i], regeneratus, renatus, apud nostrates usurpantur, quum naturae vitiosae reparationem, vel renovationem, aut hominem Divina virtute, mente, vel Divino consilio praeditum, Divino spiritu vel numine afflatum, aut instinctum coelesti vel Divino afflatu, inflatu, vel instinctu motum, vel actum, et vera pietate Divinitus imbutum, significamus. Gratia Dei, pro Divino afflatu, instinctu, vel virtute, nostrum.

Catechismus, vel potius Catechesis, Graece: Latine, prima institutio, ut et Catechumeni[j], Catechizatio, nostratia.

Catholica, vide *Ecclesia*.

Certitudo, et *Incertitudo*, vide *Credo*.

Claves, claudere, recludere coelum, ligare, solvere peccata, vel peccatores, metaphorae nostrae: ut sunt etiam retinere, vel detinere peccata, pro, non condonare, nostratia.

[e] et Ecclesiae] After the earlier impression of the second Edition this *et* appears to have been dropped.

[f] Sic filii—offensa.] This clause was first inserted in D.

[g] expurgare] *expugnare* F.

[h] spiritalis.] spiritualis vel spiritualis F. by mistake. Tertullian and Prudentius use *spiritalis*. In the Vulgate we have *spiritualis*.

[i] regeneratio,] regeniratio, F.

[j] ut et—nostratia.] added in A. Catechu*mem* F.

Coelum, in singulari numero, potius quam in plurali coelos, usurpare solet Cicero.

Concupiscentia, i. e. rerum malarum appetitus, vel appetitio, nostrum.

Contritio, vide *Poenitentia*.

Corpus Christi, pro Ecclesia, et piorum universitate, nostrum. Vid. *Caput*. [corpus imperii, Tac. Hist. i. 16. Cf. Germ. 39 extr.]

Credo, cum accusativo et praepositione, nostrum: ut credere in Deum, i. e. Deum vere agnoscere, illi fidem habere, illi confidere, spem et fiduciam omnem in illo collocare; nam haec omnia simul complectitur. Credo item, cum solo accusativo, ut credo resurrectionem mortuorum, et vitam aeternam, id est, certo exspecto, vel spero, nostra sunt. *Fides* item, cum non solum Dei cognitionem, et credulitatem[k], sed et fiduciam quoque in Deo significat; et *fidelis*, pro tali fide praedito; et contraria, *infidelitas*, *infidelis*, nostra sunt propria. Propius accedunt ad Latinitatem hoc sensu, diffidens, diffidentia, incredulus, incredulitas: sic suspensus, incertus, dubius, obscura spe pendens, pro infideli, Latina sunt. *Certitudo* et *Incertitudo*, parum usitata Latinis. Fides est firma opinio[l], Fiducia, Fidentia, firma animi confisio, Ciceroniana sunt; verum ea Fidem nostram plene non explicant, sed ejus duntaxat partem significant. Credo, fido, et spero, saepe in nostra Religione finitimae sunt significationis, quam his fere formis Latini exprimunt. Est mihi fiducia, est firma animi confisio in Deo. Est mihi stabilis Divinae per Christum benevolentiae fiducia. Spes omnis residet, spem omnem colloco in Deo, in Christo. Spem certam concipio, sustineo me, et nitor spe veniae, immortalitatis, vitae sempiternae, &c.

Creo, creatio, creator, conditor, effector, fabricator, artifex[m], opifex, aedificator mundi Deus; sic effectio, fabricatio, artificium; Ciceroniana sunt. Opificium, Varro, non Cic.

[k] et credulitatem] *et* was inserted in A.

[l] Fides est firma opinio] These words were first inserted in D.

[m] artifex—non Cic.] Inserted in D. before which it stood .. fabricator, Ciceroniana sunt. Creatura Latinis inauditum.

Creatura vero Latinis inauditum. Ex argilla lutoque fictus homo. Hominem humo excitatum celsum et erectum constituit. Hominem generavit et exornavit Deus. Animum ex sua mente et Divinitate genuit Deus. Deus parens hujus universitatis. Lucem qua fruimur, spiritum quem ducimus, commoda quibus utimur, a Deo nobis dari videmus: modi loquendi sunt apud Ciceronem.

Crucifigo, crucifixus, Quintiliani, Plinii, Suetonii sunt, non Ciceronis. Passio Christi, pro ejus supplicio, cruciatu, et morte: sic passus absolute, sine alia voce adjuncta, nostratia sunt. Multa gravia, horrenda passus, Latinum. De Christo crucifixo, aut passo sic Latine dici potest: Christus in crucem sublatus, vel actus, cruci suffixus[n], cruce affectus, innocens pro nocentibus poenas luit: alieni peccati poenas sustinuit, pertulit, persolvit: supplicium pro nobis pertulit: supplicio, cruciatu, cruce, morte affectus est, pro peccatis nostris poenas pendit, dependit, tulit.

D.

Daemones, Graece, Lares Ciceroni: Ethnici in bonam partem accipiunt.

Daemones, id est, mentes, vel spiritus impii et malitiosi, nostrum.

Deitas[o], nostrum; Divinitas, Numen Divinum, Cicer.

Diabolus, Graec. Adversarius, Budaeo; Calumniator, Erasmo; deceptor, delator.

Dilectio[p], pro amore, vix audita Latinis.

Dilectus[q], Virg. et Ovid. Dilectissimus, Statii.

E.

Ecclesia, Graecum: Latin. congregatio. Ecclesia Catholica:

[n] cruci suffixus] altered in the second Edition to *crucifixus*. Compare page 75. note ||.

[o] *Deitas*,] Cf. S. Augustin. de Civitate Dei, vii. 1. 'Hanc Di-'vinitatem, vel, ut sic dixerim, 'Deitatem; nam et hoc verbo 'uti jam nostros non piget, ut 'de Graeco expressius transfe-'rant id quod illi Θεότητα ap-'pellant.'

[p] *Dilectio, &c.*] This Article was inserted in A. See p. 48, note *. Tertullian. adv. Marcion. iv. 27. 'dilectionem Dei 'praetercuntes objurgat'... 'tam 'acerbam adhuc dilectionem.'

[q] *Dilectus, &c.*] This was inserted in D. It appears also in E.F. but is not given by Randolph, Cleaver, or Mill.

Latine, universa congregatio, universitas piorum hominum: universitas legitur Lib. ad Herennium. Respublica Christiana, vel Christianorum.

Electi Dei, substantive, pro electi a Deo, nostrum. Sic praedestinari, praedestinatio, praedestinatus, praescientia, praescitus, verba sunt nobis peculiaria. Cicero, Deus[r] non ignorat ea, quae ab ipso constituta et designata sunt; id est, Deus praescit praedestinata, ut nos loquimur. Praescisse oportuit. Terent. [Andr. I. v. 4.]

Effectus, substantive, Plinii, Propertii, non Ciceronis.

Effectio, eventus, eventum, et eventa in plur. Ciceronis.

Essentia, et substantia, Plauti, Quintiliani, Plinii, non Ciceronis.

Ethnici[s], Graec. Gentiles, Gentes, pro alienigenis, impiis, idololatris, aliis quam Christianis, aut Judaeis, nostrae voces sunt.

Evangelium, Graec. Latine, bonum nuntium: apud nos, Sacras Novi Testamenti Historias, et Scripturas significat.

Evangelista, scriptor Evangelii, quales fuerunt illi quatuor, Matthaeus, Marcus, Lucas, Joannes: vel qui de Evangelio concionatur apud populum, nostrum.

Excommunicare, pro Ecclesia ejicere, expellere, vel arcere, nostrum. Sic,

Excommunicatio, pro expulsione vel ejectione.

F.

Fides, vide *Credo*.

G.

Gentiles, vide *Ethnici*.

Glorificare, vide *Sanctificare*.

Gratia Dei[t], vide *Caro* in fine.

Gratitudo, Latinis hominibus inaudita; *Ingratitudo*, inusitata; Gratus et Ingratus, Latina sunt.

[r] Deus non ignorat &c.] The passage, to which reference is made, is in de Divinatione i. §. 82. 'neque [Dii] ignorant ea 'quae ab ipsis constituta et 'designata sunt.'

[s] *Ethnici*,] Tertull. de Carne Christi, §. 15.

[t] *Gratia Dei, &c.*] This Article appears only in D.E.F.

H.

Hypocrisis, Graec. Latine, Simulatio, alienae personae simulatio: hypocrita, simulator alienae personae.

I.

Idolum, idololatra, idololatria, Graec. Lat. simulachrum, simulachrorum cultor, et cultus. Idololatria latius apud nos patet, omnem Divinum cultum cuiquam, praeterquam soli Deo, habitum significans.

Imperfectio, et *Increatus,* Latinis inusitata sunt.

Incomprehensus[u], a Cic. [Acad. Quaest. iv. 29. extr.]

Incomprehensibilis, ab aliis [Celso, Columella, Senec. Plin.] usurpatur.

Incorporeus, Incorporealis, Quintil. Senec. Gell. [v. 15.] non Cic.[v]

Inferna, absolute sine substantivo addito, nostrum: ut descendit ad inferna: ad inferos, Latine.

Infidelis, Infidelitas: vide *Credo.*

Inobedientia[w], *inobediens* nostra: inobsequens, Senec. in Hippol.[x] minus obsequens, minus obediens, Lat.

Interior,[y] *Intimus,* a Latinis usurpantur, sed non *Internus*[z]: quum tamen Externus, Extrarius, Extraneus usitata sunt.

Invisibilis, vide *Visibilis.*

Invoco, oro, precor, Latina. *Invocatio, oratio,* pro precatione, precibus, aut votis, *Intercedere*[a], item et *intercessio,* nostra. Divinum numen scelere violatum precibus placare. Cicero.

J.

Jesus, Hebraice: Latine Servator.

[u] *Incomprehensus, &c.*] This and the next two Articles appear only in D.E.F.

[v] non Cic.] 'rerum in cor-'pore sitarum' is the true reading, de Fin. iii. 14. where some old Books exhibit *incorporearum.*

[w] *Inobedientia*] S. Augustin de Civ. Dei xiv. 17. uses this word six times. Jerome, Quaest. Heb. ad ii. Reg. i. 18. 'Saul—'per inobedientiam suam periit.'

[x] Senec. in Hippol.] 1068. 'In obsequentes protinus frenis 'equi.'

[y] *Interior, &c.*] This Article appears only in D.E.F.

[z] *internus*] This word is used by Tacitus, Ann. ii. 26, 54. iv. 32. Hist. ii, 69.

[a] *Intercedere*—nostra.] Inserted in A. Originally it had stood...aut votis: nostrum.

Jusjurandum, Latina vox est, *Juramentum* Latinis inusitatum.

Justificare[a], vide *Sanctificare.*

L.

Lavacrum[b], apud Claud. et Gell. Lavatio apud Cic. legitur.

M.

Maledicere, una vox, nostrum: pro exsecrari, devovere, diris devovere, diras obnuntiare; Cicero. Maledictus item pro exsecrando, exsecrabili et detestabili, et maledictio pro exsecratione, nostra sunt. Sic *Benedicere*, i. e. fausta precari[c], vel bene ominari. *Benedictus* item, et *benedictio*, nostratia.

Maledicus[d], Maledictio, Maledictum, pro probro aut convitio, usitata: maledicentia vix invenitur, quum maleficentia Latinum sit.

Malitia, κακία, quam vitiositatem Cicero mavult appellare, quam Malitiam. Malitiam enim certi cujusdam vitii, vitiositatem omnium nomen esse. Sic κακίας[e], vitia mavult, quam malitias nominare.

Mandere[f], *et Mandi*, Cic. *Manducare* rarum, *Manducari* vix invenitur.

Mediator[g], pro advocato aut patrono, nostrum. Intercessor apud Senecam pro mediatore; sed aliud Ciceroni signi-

[a] *Justificare*] Tertullian, de Orat. §. 13. 'Publicanus—justificatior Pharisaeo discessit.'

[b] *Lavacrum*,] This Article was inserted in A. See page 160, note *. Tertullian, Apol. 42. 'rigere et pallere post 'lavacrum mortuus possum.' Jerome, 'vel a secunda nativitate 'post Lavacrum.' Epist. 123. tom.i.902 B.ed.Vallars. Tertull. de Pudicitia, §. 9. 'annulum denuo signaculum lavacri.' Lactantius, Inst. iii. 26. 'Uno 'enim lavacro malitia omnis 'abolebitur.'

[c] fausta precari] The earlier impression of the first Edition has, *sancta* precari.

[d] *Maledicus*] This Article appears only in D.E.F.

[e] Sic κακίας—nominare.] Inserted in A.

[f] *Mandere, &c.*] This Article was inserted in the later impression of the first Edition.

[g] *Mediator*] Tertull. de Carne Christi, §. 15. 'Etiam Paulus 'Apostolus, [1 Tim. ii. 5.] 'Mediator Dei et hominum, 'homo Christus Jesus.' Lactant. Inst. iv. 25. 'inter Deum 'atque hominem medius consti-'tutus. Unde illum Graeci με-'σίτην vocant.'

ficant intercessor, et intercedere. Deprecator[h], Pacificator, Pacis interpres.

Membra Christi, aut Membra corporis Christi, locutiones nostrae sunt. Vide *Caput*.

Minister[i] *Dei*, minister Ecclesiae, vel minister Ecclesiasticus, pro eo quem Sacerdotem dicimus, usurpari possunt. Sic enim Cicero loquitur: [pro Cluentio, §. 15.] Ministri publici Martis, atque ei Deo consecrati.

Mortifico[k], *Mortificatio*, vide *Caro*.

Mundani, pro impiis, *Mundus*, pro impiorum universitate: *Seculum*, pro Mundo, nostratia. Res mundanae, res incertae, lubricae, fluxae, fugaces, caducae. Cicero.

O.

Observare leges[l], Cic. Observator legis, vix legitur apud Latinos.

Omnipotens, Plautus, et Cicero, ex veteri poeta. (Tusc. Disp. iv. 73.) Omnipotentia, nostrum. Praepotens, omnium rerum praepotens Deus, Cic. Immensa, infinita, interminata magnitudo, potentia, &c.

Oratio[m], vide *Invoco*.

P.

Passio, passus. Vide *Crucifigo*.

Peccator[n], pro nocente, sonte, impio, nefario: nostrum.

Peccatum originis, originale peccatum, nostratia. Origo peccati, Ovidius. Origo boni, Cic. Nativum malum, insitum in natura malum, Cic. Naturale malum, Ovid.

[h] Deprecator — interpres.] This clause appears only in D.E.F.

[i] *Minister*] sanctus Minister. Tertull. de Exhort. Cast. §. 10. Cf. Virgil, G. iii. 486.

[k] *Mortifico*,] Tertull. de Resurr. 37. 'Caro nihil prodest, 'mortificatur enim.'

[l] *Observare leges*] This Article was added in the later impression of the first Edition. 'Catholicae Legis observatores,' Cod. Theod. xvi. 5. 1. For the classical use, see Sen. Ep. 41. 'Sacer intra nos spiritus sedet, malorum bonorumque nostrorum observator et custos.'

[m] *Oratio*] In S. Matt. xvii. 21. the Vulgate has, 'per orationem, et jejunium:' Beza, 'per Precationem:' Castalio, 'per Preces.'

[n] *Peccator*] Tertull. de Spectac. §. 3. de Poenit. §. 12. 'Peccator enim omnium notarum cum sim.' Lactant. Inst. iii. 26. 'Da injustum insipientem, peccatorem; continuo et aequus, et prudens, et innocens erit.'

Cur non et naturale peccatum? Natura corrupta. Quintil. Natura mendosa, Hor. (Serm. I. vi. 66.) Natura depravata: Natura improbi: contra naturam depravati, Cic.

Personae in Trinitate, nostrum.

Poenitentia[o], Livius, Plinius. Ex conscientia peccatorum timor, Cic. Pro quo nostri quidam contritionis nomine usi sunt. Resipisco usitatum, resipiscentia inusitatum Latinis.

Praedestinatio, praescientia. Vide *Electi.*

Profano[p], *Profanatio,* Livius, Plinius, non Cicero. Violare sacra, Cicero. Violatio templi, Livius. Violator templi, Ovidius.

Propheta[q], et *Prophetia,* Graec. Lat. Vates, vaticinatio, praedictio Divina. Propheta, pro Sacrarum Literarum interprete, nostrum.

Proximus[r], vicinus, frater, caritatis vocabula, nobis sunt peculiaria. Frater eum, qui eandem nobiscum Religionem profitetur, significat. Proximus et vicinus, universitatem humani generis complectuntur. Fraternus amor, pro mutuo amore Christianorum, nostrum.

R.[s]

Remissio poenae, apud Cic. [iv. Cat. 6. in fin.] sic et culpae remissio, dici potest.

Resipiscentia, vide *Poenitentia.*

Resurgo, Livius, et Ovidius. Revivisco, redivivus, Cic. Resurrectio, carnis resurrectio: nostra. Excitare aliquem a mortuis. (De Orat. I. §. 57.) Excitatio corporum a mortuis; pro conditione vitae mortalis, immortalitatem consequi. Cic.

[o] *Poenitentia*] Tertull. pp. 120—129. ed. Rigalt. Lactant. Inst. vi. §. 13. 'Agere autem 'poenitentiam, nihil aliud est, 'quam profiteri et affirmare, se 'ulterius non peccaturum.'

[p] *Profano, &c.*] In the earlier impression of the first Edition *Profano:* Livius, Plin. Profanatio: Plin. non Cicero, &c.

[q] *Propheta*] Lactant. Inst. i. 4. iv. 5. v. 1. &c.

[r] *Proximus,*] Val. Max. vi. 9. 'sive nostros status, sive proxi-'morum ingenia contemple-'mur.' Quintil. Declam. 259. 'pro sua quisque salute solicitus 'nihil de proximo cogitabat.'

[s] R.] Nowell has not noticed *Reprobus,* which he has used p. 141. l. 2.

S.

Sacramentum, pro mysteriis Divinis nostrum. Baptismus Graece: Latine, immersio vel intinctio[t], lavatio salutaris, expiatio aqua salutari. Coena Domini, vel Dominica, Communio: Eucharistia, Graece: Latine, Gratiarum actio.

Salvare. Salvator. Salvatio, Latinis inaudita. Servare, servator [Plin. H. N. xxii. 5.] servatrix, conservator[u], [Tac. Ann. xv. 71.] conservatrix, conservatio, liberator, liberatio, Latina sunt. Redemptor, id est, servator aut liberator, nostrum. Restitutor salutis [meae]. Cic.[v] [pro Milone, §. 15.]

Sancti. Sanctorum, sine substantivo addito, inusitatum Latinis. Sanctificare, sanctificatio; Glorificare, glorificatio; Justificare, justificatio, nostratia sunt. Sanctitas, sanctimonia, sanctitudo, Latina.

Sanctificare, et *Glorificare*, ad Deum relata, ut Sanctificetur nomen tuum, nostra. Sancte colatur, gloria, honore afficiatur: Gloria Dei, vel nomen Dei amplificetur, celebretur, laudibus celebretur, amplitudo ejus illustretur, Ciceronis et Livii sunt.

Sanctificare, et *Justificare*, ad homines relata, ut Deus suos justificat, sanctificat, nostra. Sanctos atque integros, facit, efficit, reddit: sanctitati, innocentiae, atque integritati, vel in sanctitatem, atque innocentiam restituit, sanctorum atque innocentium loco habet, ponit, collocat, damnatos in integrum restituit, &c. Latina[w]. Fide, vel per fidem justificamur: nostrum. Justitiae fundamentum fides[x]; virtutum omnium fundamentum fides. Cicero. Justificus, qui justa facit, Catullus: [lxiv. 407. justifica mens Deorum.] Poeticum est.

[t] intinctio] in*stinc*tio F.

[u] conservator — conservatio] This appears only in D.E.F. *Sospitator* is used by Apuleius, Met. ix. and Arnobius, ii. p. 96.

[v] Restitutor salutis. Cic.] This appears only in D.E.F.

[w] Latina.] This word was inserted in the later impression of the first Edition.

[x] Haec Ciceronis nihil ad rem nostram facere, quis non videt? Nemo certe melius clarissimo nostro auctore novit, *fidem* ita pro sinceritate et fidelitate in negotiis tractandis dictam, Paulinum sensum nequaquam attingere. Mill.

Scriptura, apud Ciceronem, non nisi pro stylo usurpatur. Sic tamen[y] alicubi loquitur, plura etiam verbo quam scriptura mandata dedimus. In Rhetorica ad Herennium, [i. 4.] et Terent. [? Hecyr. Alt. Prolog. 5. Adelph. Prolog. 1.] propius ad nostrum sensum accedit. Sacrae Literae; profana pagina, Claud. cur non et sacra pagina Verbum Dei, pro Sacris Literis, nostrum. Verbum veritatis pro Sacra Scriptura quid ni? Ut verbum voluptatis[a] apud Ciceronem. Psal. cxix. 43. Jac. i. 8.

Sensibilis[b], vide *Visibilis.*

Spiritus[c], *Spiritualis*, vide *Caro.*

Subditus[d], vel *subjectus*, absolute sine substantivo, pro eo, qui paret, nunquam a Cic. usurpatur. Parcere subjectis. Virgil.

Substantia[e], vide *Essentia.*

T.

Tentatio, pro sollicitatione[f] ad vitia; et *inducere in tentationem*, usurpantur[g] a nostris. Novae morborum[h] tentationes, Cicero.

Tractatio[i], usitatior apud Cic. quam *Tractatus;* et artis, philosophiae, &c. tractatio vel tractatus, potius quam tractatio vel tractatus de arte, philosophia, &c.

Traditiones, pro doctrinis aut inventis humanis, pro opini-

[y] Sic tamen—dedimus.] This appears only in D.E.F. The expression occurs in Epist. ad Fam. x. 8.

[z] These two Scriptural References are omitted in Randolph and Mill.

[a] Ut verbum voluptatis] Nowell appears to have quoted this phrase from memory. I find it only in de Finibus ii. §§. 18. and 75. where it does not bear the sense in which he brings it forward.

[b] *Sensibilis*,] Lactant. Inst. vi. 18. 'simulacra insensibilia.'

[c] *Spiritus, &c.*] Inserted in the later impression of the first Edition.

[d] *Subditus, &c.*] This Article appears only in D.E.F.

[e] *Substantia, &c.*] This appears only in F.

[f] sollicitatione] *soli*citatione F.

[g] usurpantur] usur*patur* A. and the subsequent Editions.

[h] Novae morborum] This appears in all the books, Nov*i*. The passage referred to is in Epist. ad Attic. x. 17. 'Valetudinem tuam jam confirmatam 'esse et a vetere morbo, et a 'novis tentationibus, gaudeo.'

[i] *Tractatio, &c.*] This Article was inserted in the later impression of the first Edition. Compare p. 20, note †.

onum commentis futilibus, et commentitiis sententiis, fabulis, nugis, nostrum.

Trinitas[k], nostrum. Trinus, ternus, vel terni potius, triplex, triplus, Latina sunt: verum hic, ut alibi saepe, pietatis potius, quam Latinitatis, rationem habere oportet.

V.

Venerandus, ad Deum et Religionem fere semper; honorandus, ad homines refertur a Cic. Reverendus, reverendissimus, in titulis consuetudini condonantur.

Verbum Dei, vide *Scriptura*.

Vetus homo, vide *Caro*.

Vita nova, pro innocentia, nostrum. Latine, studium innocentiae atque sanctitatis. Avocare animum a vitiis, a peccatis: pravos affectus et appetitus vitiosos frenare. Cic. Rarum est quoddam genus eorum, qui se a corpore avocant, et ad Divinarum rerum cognitionem cura omni studioque rapiuntur.

Visus, raro, aspectus saepe, apud Ciceronem.

Visibilis, et *Sensibilis*, Plinii, non Ciceronis; conspicuus, aspectabilis, spectabilis, sub oculos, sub aspectum cadens, vel veniens, sub oculorum sensum cadens, sub sensibus, in sensum cadens, in sensum cernendi cadens, percipere sensibus, Ciceronis sunt. *Invisibilis*[l], ut gratia invisibilis, Latinum non est; occultus, abditus, tectus, non conspicuus, Latina sunt.

U.

Unitas, Col. Plin. non Cicero.

Z.

Zelotypus, vel *Zelotes* potius, et *Zelotypia*, Graeca sunt. Socii impatiens, socii impatientia, Plinii sunt potius quam Ciceronis. Zelotypia, inquit Cicero, [Tusc. Disp. iv. 18.] est aegritudo ex eo, quod alter potiatur eo, quod ipse concupiverit.

[k] *Trinitas*,] Tertull. adv. Prax. §. 3. 'quasi non et unitas 'irrationaliter collecta, haeresim 'faciat; Trinitas rationaliter ex- 'pensa, veritatem constituat.'

[l] *Invisibilis*,] 'per invisibilia 'foramina' Cels. in Praefat. p. 5. l. 8. ed. Almeloveen.

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